

# Open Research Online

---

The Open University's repository of research publications and other research outputs

## The involvement of the Church of Pakistan in development

### Thesis

How to cite:

Sultan, Pervaiz (1997). The involvement of the Church of Pakistan in development. PhD thesis The Open University.

For guidance on citations see [FAQs](#).

© 1997 The Author

Version: Version of Record

---

Copyright and Moral Rights for the articles on this site are retained by the individual authors and/or other copyright owners. For more information on Open Research Online's data [policy](#) on reuse of materials please consult the policies page.

---

[oro.open.ac.uk](http://oro.open.ac.uk)

UNRESTRICTED

**THE INVOLVEMENT OF THE CHURCH OF PAKISTAN  
IN DEVELOPMENT**

By  
**PERVAIZ SULTAN**

A thesis submitted to The Open University  
in partial fulfilment of the requirements of the degree of  
Doctor of Philosophy .

**OXFORD CENTRE FOR MISSION STUDIES**

August 1997

Author no. P9233845

Date of award: 25<sup>th</sup> November 1997

## **ACKNOWLEDGEMENTS**

The author is much indebted to the authors whose works have been quoted to support the argument of this thesis.

The author also greatly appreciates the long and consistent advice of Prof. D. Belshaw and Bishop Dr. Michael Nazir-Ali, the supervisors for this research, and the staff of the Oxford Centre for Mission Studies.

The author is also grateful to the University Presbyterian Church Seattle, World Evangelical Fellowship, Church Mission Society, TEAR Fund, Christ Church Clifton Bristol, and other Churches and Organizations who funded his visits to Oxford and other expenses of this research.

The author also values the much needed support of his wife, family and friends.

All praise and honour to God.

## ABSTRACT

This research critically examines the involvement of the Church of Pakistan in development of the poor people by way of a comparative case-study of two key dioceses, Multan and Hyderabad.

The development priorities in the Dioceses studied have been defined and adopted mainly by the Diocesan Bishops of Multan and Hyderabad, J.V.Samuel and Bashir Jiwan who both by interaction with the local context as well as by exposure to externally produced theological discourses i.e. ecumenical and evangelical respectively, developed distinct approaches to mission and development in their dioceses, thus having 'conscientization' and 'evangelization' as specific aims of development respectively. Therefore, conscientization and evangelization as overruling diocesan motivating philosophies along with sample development projects have been analyzed. The diocesan aims of conscientization and evangelization were examined in the light of the 'wholism' projected by the Biblical materials.

The involvement of the Church of Pakistan in development has been highlighted in the contexts of a feudal and religiously biased national and the international secular development debate.

With the objective of discussing the applicability of the two respective theologies for strengthening the mission understanding within the Church of Pakistan and the Church worldwide, the findings of this research have provided a base for the proposition of more realistic components of a theology of development for Pakistan.



**The involvement of the Church of Pakistan  
in development**

**TABLE OF CONTENTS**

Chapter 1

Introduction

1.1 Focus, aims and objectives of the research ..... 1

1.2 Research methodology ..... 4

1.3 Structure of the thesis..... 10

Endnotes ..... 13

Chapter 2

Current International Development Theory and a Biblical Understanding of Development

2.1 Objectives ..... 14

2.2 Introduction..... 14

2.3 Theories of Development ..... 15

2.3.1 Current issues in international development Debate..... 24

2.3.2 Rural Development ..... 33

2.3.3 Development Debate and Christian Appraisal ..... 35

2.4 Some Biblically-based accounts of development ..... 38

2.4.1 Development in the light of the Old Testament ..... 40

2.4.2 Development in the light of the New Testament..... 49

2.4.3 Summary of the Biblically-based understanding of development ..... 57

2.5 The Distinction between Secular and Scripturally-based understanding of development..... 59

2.6 An Islamic view of Development..... 61

2.7 Conclusions ..... 64

Endnotes ..... 67

Chapter 3

Theological Discourses and Development

3.1 Objectives ..... 72

3.2 Introduction..... 72

3.3 Ecumenical Theology of Development ..... 74

3.3.1 The historical context of Ecumenical Theology ..... 74

3.3.2 Development paradigms in the Ecumenical Movement..... 77

3.3.3 General Impression and Summary ..... 87

3.4	Evangelical Theology of Development.....	90
3.4.1	The Historical Context of Evangelical Theology .....	91
3.4.2	Development paradigms of the evangelical theology .....	96
3.4.3	General Impression and Summary of Evangelical Theology.....	107
3.5	Conclusions.....	109
Endnotes	.....	112

## Chapter 4

### Socio-Economic Development in Pakistan

4.1	Objectives .....	116
4.2	Introduction.....	116
4.3	The political and constitutional scene in Pakistan .....	117
4.4	The development scene in Pakistan .....	125
4.4.1	Five-year Plans for Economic Development .....	125
4.4.2	Some Factors of Development in Pakistan.....	134
4.4.3	Agricultural development in Pakistan .....	137
4.4.4	Rural development .....	142
4.4.5	Industrial development in Pakistan .....	145
4.4.6	Social development in Pakistan.....	148
4.5	The development policy context in Pakistan.....	154
4.5.1	The nature of development in Pakistan .....	154
4.5.2	Constraints on Development in Pakistan .....	156
4.6	Conclusions.....	160
Endnotes	.....	163

## Chapter 5

### The Structural Comparison of Multan and Hyderabad Dioceses

5.1	Objectives .....	168
5.2	Introduction.....	168
5.3	Institutional and constitutional context of the Church of Pakistan.....	170
5.4	Structural Description of Multan Diocese.....	177
5.4.1	Introduction.....	177
5.4.2	Christian presence in Multan Diocese.....	177
5.4.3	Socio-economic situation of Christians in rural Multan.....	179
5.4.4	Socio-economic situation of Christians living in towns and cities and in Muslim villages .....	181
5.4.5	Political awareness of Christians in Multan Diocese .....	185
5.4.6	Summary of Socio-political factors in Multan Diocese.....	186
5.5	Development opportunities and problems in Multan Diocese .....	187
5.5.1	The opportunities for development .....	187
5.5.2	Constraints on development in Multan Diocese.....	190
5.6	Structural description of Hyderabad Diocese.....	192



5.6.1	Introduction.....	192
5.6.2	Christian presence in Hyderabad .....	195
5.7	Development opportunities and Problems in Hyderabad Diocese .....	198
5.7.1	Opportunities for development in Hyderabad Diocese .....	198
5.7.2	Constraints on development in Hyderabad Diocese.....	200
5.8	Comparison and contrasts between Multan and Hyderabad Dioceses ...	204
5.8.1	Comparison between Multan and Hyderabad Dioceses .....	204
5.8.2	Contrasts between Multan and Hyderabad Dioceses .....	206
5.9	Conclusions.....	209
Endnotes	.....	211

## Chapter 6

### Development Work in Multan and Hyderabad Dioceses

6.1	Objectives .....	214
6.2	Introduction.....	214
6.3	Development activity in Multan Diocese .....	215
6.3.1	Education .....	215
6.3.2	Health .....	222
6.3.3	Rural and agricultural development .....	223
6.3.4	Capability development .....	226
6.3.5	Conscientization.....	227
6.3.6	Child care .....	229
6.3.7	Youth work .....	230
6.3.8	Outreach.....	231
6.4	Strategy and summary of Development Activity in Multan Diocese .....	232
6.5	Development activity in Hyderabad Diocese .....	233
6.5.1	Evangelization.....	234
6.5.2	Community Development & Education .....	237
6.5.3	Medical work in the Diocese.....	243
6.5.4	Training .....	244
6.5.5	Other components .....	246
6.6	Strategy and Summary of Development Activity in Hyderabad Diocese	247
6.7	Conclusions.....	248
Endnotes	.....	252

## Chapter 7

### A Critical Analysis of Development Activity in Multan Diocese

7.1	Objective.....	255
7.2	Introduction.....	255
7.3	Selection of Case- study projects .....	256
7.4	Case-study development projects of Multan Diocese.....	257
7.4.1	Conscientization.....	258

7.4.2	Agricultural Extension and Farmers' Training Centre, Stuntzabad .....	266
7.4.3	Health Centre, Stuntzabad.....	274
7.5	Overall assessment of Multan Diocese.....	279
7.6	Conclusions.....	281
Endnotes	.....	285

## Chapter 8

### A Critical Analysis of Development Activity in Hyderabad Diocese

8.1	Objective .....	288
8.2	Selection of case-study projects criteria of Analyses .....	288
8.2.1	Selection of Development projects.....	288
8.2.2	Criteria of analyses.....	289
8.3	Case-study projects of Hyderabad Diocese .....	291
8.3.1	Evangelization.....	291
8.3.2	Khipro Christian Community Centre .....	299
8.3.3	Kunri Christian Hospital .....	312
8.4	Overall Assessment of Hyderabad Diocese.....	317
8.5	Conclusions.....	319
Endnotes	.....	322

## Chapter 9

### Conclusions and Implications

9.1	Summing up the main findings of the study .....	325
9.1.1	Development theory .....	325
9.1.2	The biblically-based understanding of development.....	328
9.1.3	Theological discourses .....	330
9.1.4	National development .....	332
9.1.5	The Church of Pakistan and the case-study Dioceses .....	334
9.2	Main findings from the analyses of development activity in Multan and Hyderabad Dioceses .....	337
9.3	Implications for an adequate theology of Development for Pakistan covering the case-study dioceses and the Church of as a whole .....	345
9.3.1	Introduction.....	345
9.3.2	A Theology of Development for Pakistan .....	347
9.4	Implications for Global Christian thinking about development and the church's role .....	354
9.4.1	Positive lessons for other churches to learn .....	354
9.4.2	Negative lessons for other churches to learn.....	356
9.5	Implications for international development theory.....	357
9.5.1	Long, consistent and practical service by the church .....	357
9.5.2	Non-material development and the Church of Pakistan .....	358
9.5.3	Material development as mediatory point between the rich and the poor .....	360



9.5.4 Small beginning, a development paradigm ..... 361

9.6 Implications for future research ..... 361

9.7 Final Conclusion: A hope for transformational ministry ..... 363

Bibliography.....364

Appendix A .....375

Appendix B.....382

## **GLOSSARY**

<b>AEFTC</b>	<b>Agricultural Extension and Farmers' Training Centre</b>
<b>AGEM</b>	<b>Advisory Group on Economic Matters (WCC)</b>
<b>BMMF</b>	<b>Bible and Medical Missionary Fellowship</b>
<b>CCDP</b>	<b>Commission on Churches' Participation in Development (WCC)</b>
<b>CRESR</b>	<b>Consultation on the Relationship between Evangelism and Social Responsibility</b>
<b>GDP</b>	<b>Gross Domestic Product</b>
<b>GNP</b>	<b>Gross National Product</b>
<b>HDI</b>	<b>Human Development Index</b>
<b>HUP</b>	<b>Homogeneous Unit Principle</b>
<b>IMF</b>	<b>International Monetary Fund</b>
<b>IRD</b>	<b>International Rural Development</b>
<b>JPSS</b>	<b>Just, Participatory and Sustainable Society</b>
<b>KCCC</b>	<b>Khipro Christian Community Centre</b>
<b>KCH</b>	<b>Kunri Christian Hospital</b>
<b>KNH</b>	<b>Dutch 'Feed the Children'</b>
<b>LCWE</b>	<b>Lausanne Committee for World Evangelization</b>
<b>LDCs</b>	<b>Low Income Developing Countries</b>
<b>MNA</b>	<b>Member of National Assembly</b>
<b>NGOs</b>	<b>Non-Governmental Organisations</b>
<b>NPA</b>	<b>Member of Provincial Assembly</b>
<b>NWFP</b>	<b>North West Frontier Province, Pakistan</b>
<b>PIDC</b>	<b>Pakistan Industrial Development Corporation</b>
<b>RDP</b>	<b>Rural Development Project</b>
<b>SAPs</b>	<b>Structural Adjustment Programmes</b>
<b>TB</b>	<b>Tuberculosis</b>
<b>TNCs</b>	<b>Transnational Corporations</b>
<b>TSA</b>	<b>Technical Services Association</b>
<b>UN</b>	<b>United Nations</b>
<b>UCNIP</b>	<b>United Church of North India and Pakistan</b>
<b>UNDP</b>	<b>United Nations Development Programme</b>
<b>VDP</b>	<b>Village Development Project</b>
<b>VES</b>	<b>Village Education Schools</b>
<b>VHP</b>	<b>Village Health Programme</b>
<b>VHW</b>	<b>Village Health Work</b>
<b>WCC</b>	<b>World Council of Churches</b>
<b>WEF</b>	<b>World Evangelical Fellowship</b>
<b>WHO</b>	<b>World Health Organisation</b>
<b>YMCA</b>	<b>Young Men's Christian Association</b>



## **CHAPTER ONE**

### **INTRODUCTION**

The Church of Pakistan, a religious minority group in Pakistan has been actively involved in socio-economic development. The basis of its involvement is the Church's conviction of mission to the world. This study is a critical analysis of the development activity of the Church of Pakistan in the context of contemporary mission theologies.

#### **1.1 Focus, Aims and Objectives of the Research**

The main focus of this research is to analyze the issues of mission and socio-economic development with regard to the Church's concern for wholistic development in the context of poverty in Pakistan. Christians world-wide have developed different theologies to address the issue of underdevelopment and poverty. In the case of the Church of Pakistan, various models of development have been adopted by different dioceses in the light of the theological understanding in relation to the mission of the church, resulting in distinct pragmatic emphases.

Two out of the eight dioceses of the Church of Pakistan were selected for detailed study here. The emphases were based on two distinct theological discourses i.e. Ecumenical and Evangelical theologies of mission of the Church. The main focus of the research is to describe and analyze the involvement of the Church of Pakistan in the light of the selected theological discourses.

In the period under review there was a major division in world Protestant Christianity in approaches to development. This division was expressed in theological statements

regarding mission and development (social concern) produced by the World Council of Churches (WCC), and the Lausanne Movement. Different approaches to mission arising out of these theological statements were adopted by church leaders and development practitioners. In the case of this research Bishops John Victor Samuel of Multan Diocese and Bashir Jiwan of Hyderabad Diocese adopted specific models characteristic of one of the above mentioned approaches. Therefore, it will be illuminating to take these two dioceses for our case studies as they exemplify the outworking of such models.

This research will also include a critical review of the respective theological discourses on the basis of the development activity of the two case-study dioceses i.e. Multan and Hyderabad.

The second focus of this research is on development theories in their context of the concerns of secular development debate and of the issues common to theologies of development. These have greatly changed over the last thirty years or so. They will no doubt continue to change in the light of the successes and failures of various development activities. Therefore, the critical analysis of the recent projects, as case studies, will be related to current development theories and to theologies of development and discussed as a reference to the world context giving the study a broader horizon.

Development projects must be studied in the light of the aims and purposes defined by the organisers. This research also reviews the development performance of the Church in the wider socio-economic and political context of the country as well, thus giving the discussion a national and indigenous context.



The development projects are analyzed with reference to self-reliance and sustainability of the projects, and with regard to the Church of Pakistan's position as a major recipient of grants from overseas missions, development agencies and churches. This raises questions about stewardship of local resources, the partnership between dioceses within the Church of Pakistan and the latter's performance as a united Church.

The main focus of the research leads on to the following additional concerns:

1) To highlight and locate the role of a 'discriminated against community', which is disadvantaged in the areas of religious freedom (Blasphemy law)<sup>1</sup>, political participation (Separate electorate for minorities)<sup>2</sup> and economic equity (Christians are among the poorest of the poor in Pakistan)<sup>3</sup> and how this community can both survive and contribute to development.

There have been some restrictions on religious minorities in the above mentioned three areas. Religious freedom has come under great threat particularly because of the imposition of the Blasphemy Law in 1986 by the military ruler, General Zia. According to this amendment in the criminal law, there is capital punishment for making derogatory remarks against the Holy Prophet of Islam. This law has been misused in many cases of social discrimination. The political participation of religious minorities has been severely attacked by the imposed separate electorate of minorities in 1985. Minorities do not vote for Muslim political leaders in general elections but rather vote for the political leader from their own religious group with whom, in most cases, they do not have direct contact. This has segregated the Church (Christians) from the mainstream politics of the country.

Generally speaking, most development plans and other related development opportunities have been exploited by the resourceful people of Pakistan. Christians are

doubly disadvantaged because many of them are poor and are also discriminated against on the basis of religion and so called menial jobs. All this has potential significance to many churches in a similar situation.

2) To review the involvement of the Church in the development of the poorer sectors of the majority community (i.e. Muslims) and tribal peoples who are also marginalised. This is significant in relation to the Church's vocation in a pluralistic and divided society. The key research objectives, therefore, are:

- i) To examine critically the theology and practice of development in the present structure and institutions of the Church of Pakistan by means of a case study of two key dioceses;
- ii) To identify the implications of the development experience of the Church of Pakistan in the two dioceses for Christian thinking about mission and development and the Church's role in them.

## **1.2. Research Methodology**

The original interest of the author was to carry out project evaluation i.e. looking at the relationship between costs and benefits which includes quantitative analyses. However, due to the partial information gathered in the areas of project accounts, policies of restricting the availability of information and other general factors present in both the Diocesan offices, it was not possible to do both quantitative and qualitative analyses. It was, therefore, decided to do a partial analysis of qualitative evaluation of a few key aspects, especially the coverage and content of the project objectives and to address the question of sustainability and strategy adopted.

The following sections (1.2.1-1.2.6) outline a brief description of the methodology of the research.

#### 1.2.1 Methods of collecting information for case-study projects

The information included in this study, regarding the analyses of the development activities of the two case-study dioceses, were gathered by circulating several questionnaires (see appendix A). Three development projects from each diocese were visited personally by the author several times and relevant information was collected. In some cases questionnaires were left with the local leaders who filled them in and sent them to the author later.

People of different categories, including the diocesan leadership, project leaders, beneficiaries and non-beneficiaries, were approached for personal interviews. The diocesan reports to different diocesan councils, synods, boards, committees, etc., were consulted. Episcopal letters of Bishops Jiwan and Samuel were another resource which was consulted. Diocesan prayer letters and other documents giving some information on development and mission priorities were also consulted.

Along with the above resource, the author's own first hand experience of both the Dioceses and particularly of Multan's Christian Villages (the author was born and brought up in Stuntzabad, the main village and the centre of most of the development activities of Multan Diocese), helped him to do personal calculation and compile relevant results in many cases.



### 1.2.2 Identification of the Church of Pakistan's involvement in rural and urban development

The Church of Pakistan came into being as a result of the union in Pakistan of four denominations i.e. Anglicans, Methodists, some Presbyterians and Lutheran Churches in Pakistan on 1st Nov., 1970. These churches, before coming into church union, were already involved in rural, agricultural and social (education and health) development activities. As Church groups they were also involved in social welfare which included charity projects for widows and orphans. After the church union, the Church of Pakistan has shown great involvement in traditional areas of development i.e. the above mentioned three or four activities as well as recent issues of equity and justice and human rights. This research highlights this involvement in development by way of comparing the experience in two key dioceses of the Church of Pakistan.

### 1.2.3 Selection of Multan and Hyderabad Dioceses as Case Studies

From the eight dioceses of the Church of Pakistan, two dioceses- Multan and Hyderabad have been selected for special study, as the two respective bishops adopted specific models characteristic of the ecumenical and evangelical approaches respectively. They exemplify the outworking and impact of such models of approach. They share common boundaries and yet are in two separate Provinces of the country (Punjab and Sind). Multan Diocese is one of the original four dioceses of the Church of Pakistan and Hyderabad is one of four new dioceses created in 1980 out of existing dioceses. Multan Diocese at the time of church union included Faisalabad and some surrounding districts - an Anglican area, but after 1980, when Faisalabad was made an independent diocese, Multan was left with a primarily Methodist background while



Hyderabad has always had an Anglican background. Multan Diocese has many villages which are predominantly Christian while Hyderabad has many Hindus and scheduled caste tribal people. Both dioceses have organisational structures different from each other and from other dioceses of the Church of Pakistan. Both have shown a keen interest in their ethnic, social and economic situations and have demonstrated that they are different in their development approaches from other dioceses. To fully understand their approaches to development issues a detailed survey of key projects of both dioceses has been undertaken.

The analyses of the case study results are related to the role of the Church of Pakistan in relation to local and national development. Finally, the implications for development theory and for Christian thinking about development are discussed.

#### 1.2.4 Choice of Time Period (1970-1990)

The time period of research has been restricted from 1970 to June 1990. This is because of the date of the Church Union which took place on November 1970 and Bishop John Victor Samuel's leaving Multan Diocese in June 1990 after staying in that office for 22 years. Hyderabad Diocese was created in 1980 and the present diocesan bishop took office as first Bishop of Hyderabad in 1981. In the case of Hyderabad, strictly speaking, the time period is from 1980-1990 but since the present Bishop, Bashir Jiwan, has been in the jurisdiction of the diocese long before Church Union, first as a priest, then as the Bishop of Karachi's commissary for evangelism, there are references to earlier events.

The time period (1970-1990) should also be located in the context of the national situation. Before 1971, Pakistan had two parts; East Pakistan and West Pakistan. But in 1971 with the emergence of Bangladesh, Pakistan lost its Eastern wing.

It is straight forward to refer to the national context starting with events after 1971 and ending with 1990 when Benazir Bhutto's Government was dismissed by Presidential order of Ghulam Ishaq Khan. General Zia Ul Haq (the predecessor of Ghulam Ishaq Khan), both as head of the Army and President of Pakistan, made an amendment (called the 8th amendment) in the Constitution of Pakistan of 1973, on the basis of which the President could dismiss the Prime Minister of Pakistan. (This amendment has since been repealed).

#### 1.2.5 Identification of the context of development activities

An overview of the development activities of the dioceses under study has been placed in the institutional and constitutional contexts of the Church of Pakistan and of the country. The development activities of both the dioceses have been discussed in chronological order. Education, health, child care, rural and agricultural development, capability development including conscientization (a process of awareness-raising for nation building and against any kind of oppression )<sup>4</sup>, Christian education and training were the major development activities of Multan Diocese. Hyderabad Diocese has also aimed at rural and urban development and covered all the areas focused on by Multan.

In place of conscientization, Hyderabad Diocese focused on evangelization.<sup>5</sup>

### **1.2.6 Selection of sample development activities**

To evaluate the development work of the two dioceses under study, three of their specific development projects have been purposely selected as case studies. The considerations for choosing them are as follows:

- i) The motivating force behind the development projects was identified particularly in the context of being considered both as a means and an end of development projects.
- ii) Projects were chosen that vividly express the theological trend in relation to development priorities of the church leadership i.e. primarily the bishop and his advisors. The diocesan bishops, because of the centralised socio-political system, hold great authority;
- iii) Projects were chosen that have existed for a considerable length of time;
- iv) Projects were chosen which enabled a comparison to be made between the two dioceses.

In the light of these considerations, Conscientization and Evangelization, in the cases of Multan and Hyderabad dioceses respectively, were selected as overruling development activities. Two development projects from each diocese were selected in the areas of agriculture/community development and health.

### **1.2.7 Selection of analysis criteria related to the objectives of the activities**

Each project has been reviewed in the following ways:

- i) A description of the emergence, aims and resources of the project;
- ii) An evaluation of the effects and impact of the project in the light of the aims defined in (i) above;



iii) Application of further evaluation criteria derived from the ecumenical and evangelical theologies of development for Multan and Hyderabad respectively. (see Appendix B).

National development policies and international secular development also scored as reference to the context.

On the bases of analyses of the sample projects, a critical examination of the two dioceses' development strategies is conducted. The lessons of this research are applied to the policies of the Church of Pakistan.

### **1.3 The Structure of the Thesis**

Chapter Two covers the definitions and an account of current international development theory and the current scripture-based understanding of development. Six theories of development are discussed in the historical context of decades of development experience. The section on Scripture-based understanding covers the discussion on the creation order i.e. God is the creator and human beings as custodians or stewards of the earth are responsible for its development and conservation.

Chapter Three discusses two main Christian theological discourses i.e. ecumenical and evangelical theologies of development. The World Council of Churches, as an instrument of the ecumenical movement, has produced an ecumenical theology of development and the Lausanne Congress (now the Lausanne Movement) for World Evangelization has been committed to an evangelical approach to development with the wholistic gospel.

Chapter Four discusses socio-economic development experience in Pakistan at a national level with an introductory political survey since the country's inception in

1947. The description of the various Five-year Plans under different governments is followed by the nature of development activity in Pakistan; this process has been highly centralised and institutionalised, partly because of the traditional, authoritarian structure of society. The place and role of the Church in development in the national context has been identified, as well as constraints on and opportunities for development.

Chapter Five gives a structural description of Multan and Hyderabad Dioceses in their national and ecclesiastical contexts. The different socio-economic and political situations in the two dioceses which have brought different challenges for development are described here.

Chapter Six deals with an overview of the development activities of the dioceses under study. The development activities are described both in their chronological and priority order. The overall emphases of both Dioceses have been identified. They are 'conscientization' in the case of Multan and 'evangelization' in the case of Hyderabad. Chapters Seven and Eight deal with a critical review of 'Conscientization' and 'Evangelization' as the over-ruling motivating activities in the cases of Multan and Hyderabad respectively. Two projects in the areas of agriculture and health are evaluated in a linkage with the over-ruling development activity in the cases of each diocese. The projects are reviewed in the light of the following criteria:

- i) The emergence, effects and impact of the projects
- ii) The aims of the projects adopted by the organisers
- iii) National development priorities
- iv) The criteria are developed in Chapters Two and Three on the bases of the current development debate in secular and religious fora.

The final chapter summarises the results of the research and examines their implications. The main findings of this research are related to:

i) Local development in the two case-study dioceses and the Church of Pakistan as a whole.

ii) Christian thinking and development and the church's role

iii) International development theories

iv) Future research in these areas

a) Presentation of key findings

b) Limitations of the research.



## Chapter One: Endnotes

<sup>1</sup> Though the Constitution of the Islamic Republic of Pakistan gives religious freedom to all the citizens of Pakistan, there have been conscious efforts to bring limitations on the religious freedom of the religious minorities.

The first attempt in this direction was taken with the move of 'Objective Resolution' in the Parliament in 1949. On the basis of this resolution which the minorities boycotted, the head of the State was considered to be a Muslim.

The process of Islamization of Pakistani society got into full swing under the military rule of Zia Ul Haq. He introduced several amendments to the Constitution. In 1986 an addition in the penal code 95 b) and 95 c) was made. On the basis of this addition, capital punishment was imposed on anyone defiling the name of the Holy Prophet of Islam. This is commonly known as the 'Blasphemy Law". With the imposition of this law, the religious minorities have come under uncertain threat of being falsely accused anytime anywhere in Pakistan. There have been dozens of cases of false accusations in the courts.

<sup>2</sup> In 1984, because of the 8th amendment in the Constitution, Zia ul Haq imposed a separate electorate on religious minorities. This has segregated the minorities from the mainstream politics of the country leading to a status of second class citizens. Since this process has squeezed the minorities into their own circles, church affairs have been influenced by political elections. Separate electorates in many ways have diminished the political role of minorities.

<sup>3</sup> Most Christians have a humble background in terms of socio-economic status. They came from the oppressed classes of the pre-partition of India. The situation is changing with time, but generally speaking, Christians are among the poorest of the poor.

<sup>4</sup> "Conscientization" is a term which has been in wide use in ecumenical circles. It was used by the Brazilian educationalist, Paulo Freire, in 1972. This term refers to a process of 'awareness-raising' among the people under any kind of oppression in order to help them come out of their oppression.

<sup>5</sup> Evangelization is a process adopted by Churches to witness to the Gospel of Christ. On the basis of theological discourses, different approaches to evangelization have been taken by theologians. Hyderabad Diocesan leaders were committed to evangelize the non-Christians with the intention of seeing conversions, and their social up-lift.

## **CHAPTER TWO**

# **CURRENT INTERNATIONAL DEVELOPMENT THEORY AND A BIBLICAL UNDERSTANDING OF DEVELOPMENT**

### **2.1 Objectives**

The objectives of this chapter are to present an overview of development theory, and a scripturally-based account of development generally understood by Christians. This is significant in providing a historical perspective of secular and religious understanding of the topic at an international level.

### **2.2 Introduction**

This chapter will include studies in two areas: first, a brief account of current development theory in its historical context; second, a brief description of some key biblical themes in relation to development. Current development theory, seen in its immediate setting, will help our understanding of the topic with reference to socio-economic and political aspects in a secular context. The section examining the Bible will facilitate a Christian scriptural understanding of development as a background and criteria of illuminating and evaluating the stances of the two dioceses.

This will help to set the scene for the introduction of the central research topic. The discussion of the development debate in its secular context provides both background knowledge and terminology of the topic as well as orientation to many concepts which are common in Christian/theological circles with regard to development education.



One should also note that much of the Christian understanding and role in development was shaped within the context of secular development debate. It is also noted that the Church should make a note of the forces that shape the development movement of the twenty-first century (Vinay K.Samuel: 1996). In order to identify the issues related to the future, one needs to have an historical review of the development debate. So it will be important to relate the secular and religious understanding of development.

The scriptural understanding of the topic is also significant as the ecumenical and evangelical theologies of development, adopted by the WCC and Lausanne movement respectively and manifested in the Dioceses of Multan and Hyderabad, are developed primarily on a scriptural basis.

The discussion of the two areas will be selective and brief, as the purpose of the thesis is not to discuss them in detail. Rather it is to refer to them as a basis of reference and to take from theologies of development from chapter three, two major criteria for the analysis of development practice in the Church of Pakistan.

## **2.3 Theories of Development**

Development themes in their present connotation are a post Second World War phenomenon. The history of current issues as related to international development theory goes back to the development decades of the 1950's and 1960's declared by the United Nations Development Programme (UNDP).

Over the last four decades or so different approaches to development have been taken by economists. Six theories with different names emerge as a key and core understanding to development. They are:

- growth or production oriented

- employment oriented or structural change
- anti- poverty
- dependency theory
- basic needs
- and the free- market theories of development.

These emphases were not sequential, but rather seen as a kind of separate units to address different challenges of different decades.

### Economic Growth strategy of the 1950s and 1960s

M.L.Qureshi described the theory of growth as follows:

The theory of growth assumes that an increase in the national product would result in an increase in the welfare of the entire population and even if the increased output was unevenly distributed, the 'trickle down' effect of higher incomes would benefit the lower income groups.<sup>1</sup>

Michael Todaro<sup>2</sup> describes this theory as a thinking of the 1950s and 1960s which focused on the concept of the stages of economic growth. The process of development was viewed as a series of successive stages through which all countries must pass. It was primarily a macro-economic theory of development in which the right quantity and mixture of saving, investment and foreign aid were all that was necessary to enable Third World nations to proceed along an economic growth path that historically had been followed by the more developed countries.

Development thus became synonymous with rapid, aggregate economic growth. H.W.

Singer comments on the so-called golden years of the 1950s and 1960s as follows:

In many developing countries this period saw the rise of a middle class and the development of entrepreneurship... there was a heavy and almost exclusive emphasis on physical capital accumulation...The emphasis on physical capital accumulation was linked with optimism regarding the domestic capacity of developing countries and their governments to mobilize domestic savings and investment, and an equally optimistic belief that this might be supplemented by large foreign aid injections on the precedent of the Marshall Plan.<sup>3</sup>

The Marshall Plan (1948-52) was originated to restore the economy of the Western Countries particularly that of Germany after the Second World War. This plan was based on external aid. Growth-oriented theory aimed at accumulation of capital and investments through increased savings and targeted an increase in GNP. Today's economists and sociologists are uncomfortable with this approach to development. Commenting on the GNP approach Andrew Webster says:

GNP data are partial in three ways:

- 1) they are usually the national average which in itself says nothing about the distribution of resources among the population.
- 2) they omit certain activities that have an economic value.
- 3) they imply that development can be measured in straight forward quantitative money terms.<sup>4</sup>

### The Structural change pattern of the 1970s

The second theory, the Employment or Structural Change Theory, arose as a result of the lack of attention given by growth- oriented theory to income equalities. As we have seen, the issues of unemployment, under-employment and poverty were not addressed in the growth-oriented theory; the shift to structural change or employment theory happened in the 1970s. It was thought that maximization of employment opportunities could be much better at dealing with the problems of development than maximizing economic growth. The employment of larger numbers in productive work would automatically bring about an increase in the Gross National Product. Commenting on



the new priority for employment, Singer said:

Growth continued to be regarded as a necessary condition for development, but was no longer accepted as a sufficient condition. Employment creation was not seen as an alternative to growth but as a proper instrument of growth which would produce not only growth in itself but also a pattern of growth conducive to equal income distribution, less poverty, more social contentment and less political unrest.<sup>5</sup>

This approach brought the questions of appropriate technology and redistribution with growth which were then addressed in the next decade of development. Webster described employment- oriented theory, with reference to poverty alleviation, income generation and improved opportunities for the poor as follows: such direct intervention in the distribution of resources is completely contrary to the philosophy behind the market-oriented growth models of 1960-1970. It also involves a change in the view of poverty: no longer a condition to be overcome by individuals, it came to be seen as the product of the deteriorating social and environmental circumstances of the poor.<sup>6</sup>

#### Poverty Alleviation emphasis of the mid-1970s

The third theory of development is termed Poverty Alleviation Theory. Qureshi has described this theory as follows: a purely economic growth oriented or employment oriented approach does not provide a fully satisfactory solution to the problem of poverty. For this purpose, the poor are identified as people having per capita income below the "poverty line". The objective of the anti-poverty approach is to raise the income level of these targeted groups to above the poverty line. It is thought that if poverty were eradicated it would result in a very large increase in national welfare and



the worst forms of income inequalities would be removed. <sup>7</sup>This theory helps to identify the target groups and thus calls for action in what it regards as a more realistic and pragmatic way. Qureshi<sup>8</sup> has discussed the relevant action issues for the urban and rural poor which in the case of the former would include small-scale and cottage industries, the supply of credit, raw materials, power, marketing facilities, etc., and in the case of the latter, land ownership and reformation of tenancy, roads linking villages with the market towns, rural electrification, credit, marketing, health, water supplies, sanitation services etc.

#### Dependence Theory in the context of the Third World external debts

The fourth theory is termed Dependency Theory. Todaro describes this as follows: Dependence theories tend to emphasize external and internal institutional and political constraints on economic development. Emphasis is placed on the need for major new policies to eradicate poverty, to provide more diversified employment opportunities, and to reduce income inequalities. These and other egalitarian objectives are to be achieved within the context of a growing economy, but economic growth per se is not given the exalted status accorded to it by the linear-stage and structural-change models.<sup>9</sup>In Todaro's view this theory emphasizes major new policies in the context of a growing economy. In most developing countries, economies are not growing. This creates dependence on external resources. He says:

Essentially, international-dependence models view Third World countries as beset by institutional, political, and economic rigidities, both domestic and international, and caught up in a dependence and dominance relationship to rich countries.<sup>10</sup>

### Meeting Basic Needs Approach

The fifth theory of development claims to be more comprehensive than other theories. It claims to be progressive in nature and aims at the wider interests of the society. It involves the question of peace and justice with reference to equity and cuts out all that is in the way of the improved well-being of society as a whole. This theory is known as "a Basic Needs Approach Theory of Development." Qureshi<sup>11</sup> describes the objectives of this approach as to satisfy the minimum needs of the whole population by way of minimizing poverty among the whole population. The minimum needs include welfare provision of health, education, housing, water supply, food, income and participation in decision making. It is a synthesis of the objective of economic growth , equitable income distribution, employment generation and eradication of poverty. Growth with equity, income redistribution, employment for the poor, participation of the masses not just of the elites, the government's accountability to the people for its decision- making process, the restriction of administrative machinery to ensure competence for performance of development tasks, etc., are the major components of this theory. Webster describes the sociological significance of Basic Needs Theory of development. He states:

At the heart of this approach lies a desire for social justice and welfare based on a concern that the material resources of a society should be distributed more evenly throughout the population. This includes all the assets or resources of the society, including 'public goods' (government funded services such as hospitals and schools), and capital for investment in agricultural or industrial enterprise. For rural regions this new approach stresses the need for land reform to make land available for poorer farmers, opening up new farmland and making cheap loans or grants available for the rural households.<sup>12</sup>



### Free Market Theory of the 1980s

The sixth theory in development emerged with the collapse of Socialist economies particularly the Soviet Union. It is known as Free Market Theory or liberal economy. This theory pleads for the minimum role of governments in order to let market forces decide as many economic issues related to society as possible. Todaro describes it as follows:

In the 1980s the political ascendance of conservative governments in the United States, Canada, Britain, and West Germany brought with it a neo-classical, free-market counter-revolution in economic theory and policy. This counter-revolution took the form of supply side macro-economics and the privatization of public corporations in developed nations and the call for the dismantling of public ownership, planning, and regulation of economic activities in developing countries.<sup>13</sup>

Highlighting private property and exchange through market prices as two main elements of Market economy; Donald Hay says:

In abstract the two essential features of a market (capitalist) economy are the institution of private property, and the fact that exchange is mediated through markets, in which prices play a decisive role...Prices provide both incentive and information. The incentive function relates to the concept of private property rights.<sup>14</sup>

Economists have identified both the strengths and weaknesses of free market economy. In Christian circles special concern is shown with reference to the poor. Peter J.Hill in his essay on "An Analysis of the Market Economy " has highlighted the strengths of market economy stating that where private property rights have been well defined and enforced, economic growth has occurred and has redounded to the benefit of those at the bottom of the ladder as well as those at the top. Hill further describes market economy with regard to the provision of information, socially useful behaviour and



organization:

.. adequate information is important for questions of efficiency as well as for issues of justice.. Private property institutions fragment power and encourage socially useful behaviour. Private property order offers a wide range of alternate forms of organization to the extent that cooperatives are desirable.<sup>15</sup>

Regarding the weaknesses of the free market economy, Hill has identified the problems of relative poverty, materialism and impersonality. Because this theory does not necessarily address the challenge of poverty among the masses, it encourages people to think materialistically. Vinay Samuel in his article , “The development movement: an overview and appraisal” gives his critique of market economy. He states:

the issues of the 1990s that emerged are:.....the dominance of market culture which produces winners and losers and not just victims, and the desperate need to provide strong support structure for the poor in the market so that they can not only survive but develop.<sup>16</sup>

Samuel’s observation of the market economy is that it produces a competitive ethos which affects the poor and resourceless as losers. His observation is that development organizations are coming to terms with the market economy and developing strategies which will help develop the poor.

### Structural Adjustment Programmes of the 1980s

Though Structural Adjustment Programmes (SAPs) of the mid 1970s and through the 1980s have not been considered a theory of development, they have been in practice in many developing countries since then. SAPs are a strategy known as the Neo-liberal Policy of IMF and the World Bank for the Third World Countries. The context of these

programmes was the balance of payment and heavy inflation rates leading to the increasing indebtedness of the many LDCs.

J.Brohman, Professor at Fraser University, British Columbia, Canada, in his work 'Popular Development' (1996) gives the background of neo-liberal measures by many developing countries and the role of the IMF and the World Bank as follows:

The origin of structural adjustment lending can be traced back to the creation, in 1974, of the Extended Fund Facility (EFF) by IMF to supervise economic stabilization programs in some financially troubled countries. The mutual focus of the IMF and World Bank on structural adjustment lending further formalized in 1985 with the establishment of the Structural Adjustment Facility (SAF), jointly managed by the Fund and the Bank..the roles of these two preeminent international financial institutions converged in the 1980s in support of structural adjustment programs.<sup>17</sup>

The SAPs focused directly on state run development strategy expecting governments to cut down their spending and increase fiscal earnings and work for more stability and accountability in the areas of politics and the social sector.

This and many other issues of development have led to the 'Privatization' model of the 1990s, which alongside with the state's role, values the input of private investors and civil society institutions to help development take place.

Brohman has identified eight areas desired for the SAPs. They include, (1) fusion of specific policies, aimed at immediate problems with a broader structurally-oriented focus on long-term development needs; (2) a consistent and well conceived policy framework should be established that is not subject to frequent or sharp reversals; (3) the appropriateness of a country's domestic policies strongly influences its capacity to expand its exports; (4) outward-oriented policies should not sacrifice economic sectors and social groups linked to the domestic market in favour of those



tied to export production; (5) fiscal and monetary policies should aim to create stable macro-economic conditions without causing undue hardship through drastic economic contraction; (6) SAPs and other neo-liberal programmes should be carefully designed to suit the institutional and organizational structure of both the state itself and state-society relations in different countries; (7) liberalization measures and other policies should consider important variations within the socio-economic and spatial structures of Third World countries; (8) in order to be sustainable, policies need to gain consensual support and must foster political and social stability.

The difference between the SAPs and the Structural Change projected by the Church is this that SAPs were imposed basically to balance the books of governments in the context of their heavy indebtedness and borrowing money to meet the differences in income and expenditures caused by big subsidies especially to the agricultural sector. Structural change on the other hand emphasized equity and justice issues. It raised the questions of the nature of economics and politics. It also demanded a more democratic way and asked for more local power and less central power. It posed the questions, "Who decides on allocation of funds for development? Who is responsible? To whom were the issues raised in structural change programmes?" There has been Christian appraisal of SAPs as part of development debate.<sup>18</sup>

### 2.3.1 Current Issues in the International Development Debate

Economic development understood in the traditional way did not help the whole society in a particular region/country, and therefore is considered a fragment of the process of development by modern economists. It is considered as a start and means, not the end product: the end product is to reduce poverty and inequality in society. Development is taken as nothing less than the "upward-movement" of the entire social system



(Myrdal)<sup>18</sup>.

Growth plus change in institutions and the attitudes and values of the people is the concern of current development priorities. The reason why people are talking about growth plus change is that real per capita income is not, by itself, a sufficient condition for the progress and well-being of a society. The measurement of development performance based on average per capita income hides inequalities in the society. Nor can social issues like justice be measured by national income statistics. Jacob Viner warns against development based only on GNP:

The quality of development is completely masked if the policy maker does not pierce the aggregate measure of gross national product (GNP) and consider its composition and distribution.<sup>19</sup>

With reference to the development of the past as an activity focusing on just economic growth, the modern economists are pleading to take development as a more comprehensive and multifaceted process. G.Meier, commenting on development of the past, suggests the following as a guideline for present and future priorities in development.

If there have been misconceptions during the past decades of development, the future of development calls for a basic reconsideration of the meaning of development and a fundamental redirection of development policy. Instead of settling for any aggregate, or even per capita, index of "development," we must recognize the several dimensions of "economic development." Instead of seeking "development" as an end, we might better view it as a means-as an instrumental process for overcoming poverty, absorbing the surplus labor, and diminishing inequality.<sup>20</sup>

The following two definitions of current development thinking have been offered by Meier and Todaro. Meier says:

the definition that would now gain widest approval is one that defines economic development as the process whereby the real per capita income of a country increases over a long period of time-subject to the stipulations that the number of people below an "absolute poverty line" does not increase and that the distribution of income does not become more unequal.<sup>21</sup>

Todaro says:

Development must, therefore, be conceived of as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of absolute poverty.

Development, in its essence, must represent the whole gamut of change by which an entire social system, tuned to the diverse basic needs and desires of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory and toward a situation or condition of life regarded as materially and spiritually "better".<sup>22</sup>

The above mentioned two definitions, while not undermining the role of economic development, highlight the need of growth plus fair distribution of national wealth and combating the inequalities in a society. Todaro's concern for a change in the entire social system covering social structures, popular attitudes and national institutions has direct implications for the context of this study. His concern of a situation where people will be materially and spiritually 'better' has a direct linkage with current Christian understanding and commitment to 'wholeness'.

Todaro, after describing 'sustenance'-the ability to meet basic needs, 'self-esteem'-to be a person and 'freedom from servitude'-to be able to choose as three core values of development, states that development is both a physical reality and state of mind.<sup>23</sup> Cowen and Shenton<sup>24</sup> understand Todaro's meaning of development as a deliberate decision-making capacity of the mind that policies are chosen to pursue some stated goals of development. Thus, one can conclude that there is a link between intentions



and goals of development. The current development debate is also concerned about values and objectives of development being defined in a very clear way.

The development models of the past have been seriously evaluated by the economists and social scientists. Thierry G. Verhelst in his book 'No life without roots' has criticised the development models of the past for ignoring the cultural aspects of development. He has defined culture as follows:

By culture is meant, therefore, every aspect of life: know-how, technical knowledge, customs of food and dress, religion, mentality, values, language, symbols, socio-political and economic behaviour, indigenous methods of taking decisions and exercising power, methods of production and economic relations, and so on.<sup>25</sup>

Verhelst thus criticises those Non Governmental Organizations (NGOs) also, who narrow the definition of culture to art, music and dance and literature only and highlights the need for development projects and other activities in the cultural context of different people groups.

#### Values and Objectives of Development.

The values of any discipline directly impact the process and practice of that discipline. This applies to development. Todaro claims that the goals of development, when governed by values, become criteria for evaluation of the 'economic progress' of the past.(Cowen & Shenton, 1996:446). Giving the meaning of development as the sustained elevation of an entire society and social system toward a 'better' or 'more human' life, Todaro has summarised the values of development as sustenance, self-esteem and freedom from servitude. His summary of values is closely linked with his definition of the objectives of development. The following are some extracts of Todaro's three core values of development.



**Sustenance: The ability to meet basic needs**

Economic development is a necessary condition for the improvement in the quality of life that is development. Without sustained and continuous economic progress at the individual as well as the societal level, the realization of the human potential would not be possible.

**Self-esteem: To be a Person**

A second universal component of the good life is self-esteem—a sense of worth and self-respect, of not being used as a tool by the other for their own ends. All people and societies seek some basic form of self-esteem, although they may call it authenticity, identity, dignity, respect, honor, or recognition.

**Freedom from Servitude: To be able to choose**

Freedom here is to be understood in the sense of emancipation from alienating material conditions of life and from social servitude to nature, ignorance, other people, misery, institutions, and dogmatic beliefs. Freedom involves an expanded range of choices for societies and their members together with a minimization of external constraints in the pursuit of some social goal we call development.<sup>27</sup>

The above mentioned three core values noted by Todaro highlight the role of economic growth, self-respect of people and nations, and freedom from external constraints in any form. Therefore, prosperity alone should not become a measure of the worth of individuals and nations. In the context of just economic growth as a criterion of development, human worth was formally reduced to being part of 'production'. This attitude has changed recently by taking the capability of humans as itself an irreducible core value of development, as we shall see later. We need therefore, to assess the objectives of development by these core values.

Todaro defines the following three objectives of development in any society:

1. To increase the availability and widen the distribution of basic life-sustaining goods such as food, shelter, health, and protection.
2. To raise levels of living including, in addition to higher incomes, the provision of more jobs, better education, and greater attention to cultural and humanistic values, all

of which will serve not only to enhance material well-being but also to generate greater individual and national self-esteem.

3. To expand the range of economic and social choices available to individuals and nations by freeing them from servitude and dependence not only in relation to other people and nation-state but also to the forces of ignorance and human misery.<sup>27</sup>

Bringing together the core values and the objectives of development, Professor D. Seers<sup>28</sup> suggests these three major questions to ask of any situation.

1. Has the general level of living within a nation risen to the point where there has been a lessening of absolute poverty?
2. Has economic progress enhanced individual and group esteem both internally, vis-à-vis one another and externally, vis-à-vis other nations and regions?
3. Finally, has economic progress expanded the range of human choices and freed the nation from external dependence and internal servitude?

We may assess the past of Pakistan development by these questions. They would show that the general level of living in Pakistan has not risen to the point that absolute poverty has lessened. Also the economic progress has not enhanced the individual and group esteem to the extinction of dependence on others.

In recent years a new value and a new objective have emerged for development-respect for and preservation of the environment.

### The Environment and Development

Development theory has recently included the issue of environment in development. This concern includes preventing degradation of environment and reversing the effects of the existing degradation caused by irresponsible exploitation of natural resources.



S.V.Sethuraman of International Labour Office, Geneva, referring to the economic growth in industrialized countries, describes the issue of environment and development as follows:

There is growing consensus that this growth is, at least in part, attributable to the "cost" imposed on the environment through the depletion of non-renewable natural resources and damage to the physical environment.<sup>30</sup>

Economists begin to include the environmental costs in calculations of GNP. (Todaro, 1997:342). Todaro has listed seven issues of environment and development. They are (1) the concept of sustainable development, and linkage between the environment and (2) population and resources, (3) poverty, (4) economic growth, (5) rural development, (6) urbanization, and (7) the global economy. By sustainability Todaro refers to "meeting the needs of the present generation without compromising the needs of future generations". The issue of population is raised in the context of heavy pressure on natural resources to meet basic human need like food and shelter. Thus, slowing of population growth is desired. The linkage of poverty and environment is described by Todaro as follows:

For environment policies to succeed in Third World countries, they must first address the basic issues of landlessness, poverty, and lack of access to institutional resources. Insecure land tenure rights, lack of credit and inputs, and absence of information often prevent the poor from making resource-augmenting investments that would help preserve the environmental assets from which they derive their livelihood.<sup>31</sup>

Increasing income of the poor, development of rural infrastructure and urban development and global environmental issues are also included in discussion on environment and development.

These are further criteria by which development activity is now assessed.



### Some recent trends of development in the 1990s

Respect for the core value of human worth is explained in recent discussion of 'Alternative or Another development' and 'Popular Development'.

#### Alternative Development

'Alternative or Another Development' has criticized development as an Eurocentric activity to impose a kind of imperialism on people.

Alternative Development stresses that people's worth and identity as persons is more important than their ability to do something. The disadvantaged are taken as subjects of their own development rather than as objects of sympathy and protection etc., thus, the liberating element in the process of development is a great concern. Cowen and Shenton have described 'Alternative Development' as follows:

When doctrines of development are now damned at the end of the twentieth century, the accusation is made that both the idea and practice of development is bound up with a European or Western system of thought whose purpose has been to impose modernity upon people who live according to 'tradition'...

'What is development?' becomes for them one of asking how it would be possible to construct the basis for what is called, for example, either 'an alternative development' or 'another development'.<sup>31</sup>

#### Popular Development

Like 'Alternative Development', 'Popular Development' is also critical of the western influence on the development theories. Taking into consideration the complex socio-political structures of the Third World countries and their ever changing situation, a need for a broader (open) and more flexible approach to development is projected as 'popular development'. Brohman challenges the development theory and highlights the

human aspect of development as follows:

If development is fundamentally about processes of human action and interaction rather than just about goods and services, then it is clear that development theory must deepen its understanding of what it is to be human.<sup>32</sup>

'Popular Development' focuses on the democratic aspect of social life and emphasizes transformation of people to be agents of their own development. This changes people's status from objects to subjects of their own development. Democratic and transformational aspects of development have been on Christians' agenda especially through the 1980s. Brohman identifies pragmatism, flexibility and contextuality as some key factors of this new approach which is called 'Popular Development'. Brohman further highlights decentralization and local participation in the context of empowerment of the disadvantaged groups, thus leading to a situation of sustainability. Empathetic development meaning to stress dialogue, identifying with the oppressed and learning by doing are also some major issues in development thinking of the 1990s. Finally, Brohman recalls 'conscientization' ( a term used in Latin America in the 1970s) as popular education for development, aiming to have created self-confidence and inspiring self-expression among marginalized groups.

The concerns of the 1990s for development have implications for Christian thinking and vice versa as many of the recent concerns have already been on the agenda of Christian involvement in development. e.g. conscientization, dialogue, participation, empowerment, etc.

Many of the concerns of popular development have been a concern of Christians involved in development. e.g. conscientization has been a strategy in ecumenical circles



from the mid-1970s and in the same way the 'wholistic' approach to development has also been a practice among Christians since the 1980s. One should note that the emphases differ between the secular and Christian concern but what is significant is that popular development and Christian understanding are not strangers to one another.

We shall now give a brief account of the current 'Rural Development' debate. This is significant with regard to the rural context of both the dioceses under study and the Church of Pakistan in general. It is also significant as more than 70 per cent of the population live in the rural areas of Pakistan, and urban poverty can in part, via rural and urban migration, be seen as the avoidable export of poverty from the rural areas.

### 2.3.2 Rural Development

The World Bank defined Rural Development as follows:

Rural development is a strategy designed to improve the economic and social life of a specific group of people- the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the rural areas. The group includes small-scale farmers, tenants and the landless.<sup>33</sup>

Robert Chambers, in his work 'Rural Development', defines the aim of rural development as the transfer of more power and control to the poor. Addressing rural poverty and calling for rural development, Chambers further asserts that the priorities of the rural poor are not general - they are not agricultural production, equality, or the environment. They are particular, immediate and personal. By that he means that one should not take means as ends. Agricultural production and the others are just means and not ends in themselves. The end, according to Chambers, is the empowerment of



the poor in the rural sector.<sup>34</sup>

Rural development covers improving the whole range of the infrastructure of the rural sector. It is a multifaceted activity, carried out through different plans and projects by both governments and private agencies. Most of the issues raised by development theory apply to the rural development debate as well; e.g. the equity issue is at the top of the agenda for rural development. D.G.R. Belshaw described the equity objective of rural development as follows:

..equity objectives of various kinds- especially the reduction of unemployment and income inequality, the alleviation of poverty, improvement in access to public goods and services and the reduction of inter-regional imbalances are increasingly recognized as part of the planner's terms of reference in addition to his previous concern with questions of efficiency and stability.<sup>35</sup>

In Belshaw's opinion the current conceptualization of the development process requires a framework which extends beyond the confines of the economic analysis of the small-scale agriculture sector. He then states that a multi-disciplinary, multi-sectoral, multi-agency approach to planning is required and raises the issues of equity, cost of consumer goods, the challenge of rural migration to urban situations, the importance of agricultural development, and the efficiency of hierarchy, decentralization and people's participation<sup>36</sup> in decision-making at all stages. It perceives the importance of tackling causes rather than symptoms. It challenges colonial and other inadequate understandings of rural poverty,<sup>37</sup> and invites one to take the clusters of disadvantage seriously. Chambers has identified poverty, physical weakness, isolation, vulnerability and powerlessness as factors giving rise to clusters of rural poor and advocates that the rural poor be taken as the subjects of rural development.<sup>38</sup>

By poverty, Chambers means to refer to the very few resources and domestic assets

owned by the poor households. Physical weakness is mentioned in terms of the high ratio of dependents to the able-bodied adults. In many cases the households are women who have to look after dependent family members. The isolation of the households refers to the remoteness in terms of communication and access to facilities. The vulnerability of the households includes the slender reserves which are drawn against small needs. Powerlessness of households refers to the ignorance of necessary information regarding law, legal advice, competition for employment, etc.

The development debate has been critically discussed by Christians. The following is a brief account of a Christian appraisal of the development debate.

### 2.3.3 Development Debate and Christian Appraisal

Christians have evaluated the development debate of the past and present and have been committed to the cause of its objectives. John Clark, development officer of Oxfam, in his work 'Democratizing Development' defines the objectives of development as follows:

Development is not a commodity to be weighed or measured by GNP statistics. It is a process of change that enables people to take charge of their own destinies and realizes their full potential. It requires building up in the people, the confidence, skills, assets and freedoms necessary to achieve this goal.<sup>39</sup>

Calling for 'just development' Clark further says:

'Just development' is about attacking the web of forces that cause poverty. This demands that equity, democracy and social justice be paramount objectives, alongside the need for economic growth.<sup>40</sup>

Clark's concern for the democratic aspect of development activity, has direct relevance



to this study as the Church of Pakistan faces the challenge of countering the influence of an autocratic, feudal and centralized life style of Pakistan.

Vinoth Ramachandra of Sri Lanka in his recent work 'Gods that Fail' has given his appraisal of the UNDP (report of 1990) and HDI. He has mentioned that the Human Development Index (HDI) gives equal weight to GNP, average adult life-span, and mean years of schooling. Ramachandra calls it a welcome move from the narrowness of earlier concepts of development as the UNDP defines human development as a process of expanding 'the range of people's choices'. Ramachandra links this challenge to Christian involvement in development and says:

There is much in this that as, Christians, we can endorse. The biblical concept of human stewardship demands that all people everywhere have the right not only to participate in the fruits of wealth-creating but in the process of wealth-creation itself. The expansion of private incomes is conducive to justice only if, at the same time, it expands the ability for public action in improving the living conditions of the worst off and thus contributing towards distributional equity. Also, the focus on human beings is a refreshing change from the opulence-oriented reporting of most 'development' economists. It is ultimately human persons who matter, not as a means of production and national prosperity (so-called 'human capital'), but as ends in themselves.<sup>41</sup>

Vinay Samuel in his recent article, "The development movement: an overview and appraisal"<sup>42</sup> points out the significance of the Church's role in development in its historical context. Describing the economic growth approach of the 1960s, he mentions the Church and Society Conference of the WCC which introduced the factors of justice and political action for structural change. Samuel further mentions the integrated development model of the 1970s which addressed the relationships between agriculture and non-agricultural growth, thus shifting its emphases to employment, distribution, land reforms, etc. Samuel records that the issue of equity in development activity was



placed dramatically on the evangelical table at the 1974 Lausanne Congress on evangelism. After this forum the evangelical development agencies focused on development strategies and development theologies. With regard to the development debate of the 1980s and its linkage with SAPs of the IMF and the World Bank, Samuel mentions the WCC's focus on environmental issues as declared in its Seoul declaration of JPIC. Evangelicals, in the context of the 1980s and the challenge of the Free Market, have promoted micro-enterprise among the poor to enable them to find a place in the market. In the wake of the privatization model of the 1990s, the evangelical agencies have continued to focus on community projects, says Samuel.

The above mentioned concerns of a Christian missiologist is one example of many who have attempted to relate Good News to the poor and the empowerment issues propagated by Christians with the development debate.

Samuel links Christian response to development projects with the aid given to non-governmental agencies by the rich governmental organizations. This aid was a counter attempt to lobby governments to reduce debt burdens on poor nations and remove barriers to trade in the rich nations. Governments avoided these macro questions with micro help to NGO's. Samuel finds the same process at work in the Church. The Church rather than looking to the 'household of faith', should have persuaded the rich nations to be responsive to poor nations. There should have been more Christian response and a vision of sharing among nations which would consequently lower debt burdens on developing nations and resolve other related problems.

Most of the secular development debate is appreciated by Christian missiologists but these missiologists are also very critical of any move which does not defend the rights of the underprivileged or which does not address the issue of massive poverty. While

aware of the theoretical concerns and the macro problems, they are also concerned that the pragmatic realities of life are addressed in a wholistic way i.e. by addressing every aspect of peoples' lives.

We will now turn to examine the biblical basis on which Christian missiologists have developed the above mentioned concerns.

## **2.4 Some Biblically-based Accounts of Development**

To provide a biblical foundation for examining development policies and practices as Christian policies and practices, we will now set out a brief account of development viewed from the Old and New Testaments of the Bible. The Bible is taken as Scripture<sup>43</sup> by Christians. The Bible was written and assembled as a theological book containing the story of God's love for humanity.

There is no blueprint of development in the Bible as such. What we may refer to is 'social justice' in the Old Testament and its implication for the New Testament. Christian missiologists have ascribed 'social justice' to God as the author of the revelation of his intention for the development of humans. Maurice Sinclair, in his work 'Green Finger of God', giving an exegesis of the scriptural understanding of development, says that development seems to unravel and reveal something. Linking the meaning of revealing as an act of revelation of God, Sinclair takes 'development' as an act of God. In the context of the account of creation recorded in the first book of the Bible, Sinclair calls the act of creation 'creation commission' and links it with the 'Great Commission' of Jesus Christ saying:



The creation commission had been a commission to develop the earth. The second or great commission is certainly in no way diminished: it would even seem to be an enlargement of the first. ..development' is in fact an integral part of God's own purpose for man in creation and redemption. Development is God's preserve. Development legitimately and logically lies within the sphere of his sovereignty'.<sup>44</sup>

Speaking on "Some Biblical Reflections on Development Today" Andrew Kirk, in the context of the secular understanding of development, highlights the biblical understanding of development as follows:

Just supposing we were to begin to think of development, not in quantitative, but rather in qualitative terms - not what a person has but what he or she is. Any claim to be a biblical view must spring from a biblical understanding of the total reality of man... Firstly, man and woman have been created in the image of God. Among many other things this means that they are, by nature, creators. Secondly, the formation of man and woman was not only an act of creative imagination, but also of love. Thirdly, mankind's creative and love-oriented nature has become seriously distorted.<sup>45</sup>

Describing humankind's basic needs and relating them to contemporary models and advocating certain values, Kirk further says:

Development for us, then, will mean a growth of authentic, persevering love, being an instrument of the renewal of the Church wherever we touch it, proclaiming and incarnating the values of the kingdom in society<sup>46</sup>

These examples show that Christian scholars have discussed development with a scriptural base. We now proceed to some specifics from the Old Testament and New Testament for an understanding of development.



#### 2.4.1 Development in the Light of the Old Testament

In this section we shall discuss development with reference to the order of creation of the universe, the stewardship by humans of the resources provided for them, the provision of land and its use by Israel, social ethics, and a brief note on the spiritual dimension of development. These are among the major current issues raised in biblical studies related to development.

##### Creation of the Universe

The biblical account of the creation opens with these words:

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep. (Genesis 1:1-2).

God was not happy with the emptiness and darkness of the universe. He therefore arranged for light, water, land, production of vegetables, seed-bearing plants and trees, etc., sun, moon and stars, sea creatures, land animals, birds and other creatures to appear and finally man and woman made in His own image (Gen. 1:27). We see creation as a progressive process. The view of man and woman created in the image of God contains the understanding that men and women are themselves creators.

Immediately after the creation, man and woman are involved in activity and naming the animals. They are blessed with a special authority of stewardship of the earth and its resources. Thus:

God blessed them and said to them, "be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over the living creatures that move on the ground. (Gen. 1:28).

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. (Gen. 2:15).

We see a principle of development in God's activity of putting man and woman in the Garden of Eden to work it and take care of it. God met human beings' basic needs of food and shelter through the medium of work . God's personal relationship with the first man and woman is also important for our understanding of the world. God is the author of creation, including humans, and he wishes to maintain that relationship. It is a bilateral relationship and can be broken by human beings' disobedience to God's commands. The sin of the first man is both a cause and a symbol of not being faithful as a good steward.

### Stewardship of Human beings

In his article on "Mission and Development- Identity and Stewardship" Chris Sugden describes the stewardship of human beings with reference to creation:

In the biblical perspective all people are called to be stewards of creation. God's goal for humanity is Stewardship. To call humanity a steward means that ownership, mastery, and ultimate authority are attributed to God alone. He is rightfully referred to as the owner. As the Psalmist put it: 'The earth is the Lord's and the fullness thereof'.<sup>47</sup>

God made humanity his representative to subdue the earth, meaning to make use of the resources of the earth for the common good i.e. the good of all people and the environment and not in a self-centred way. The story of the fall of Adam and Eve can be viewed as the story of self-centredness which had distorted the activity of stewardship. The act of disobedience to the command of God 'not to eat the forbidden fruit' was a result of greed to grasp what did not belong to them. The motivation was to become like God. The effort to achieve a higher status was because of the self-

centredness which distorted the whole process of development which God started.

The Torah itself contains very clear social legislation to prevent any kind of injustice towards a fellow Jew and the aliens. The summary of Leviticus 19 covers social justice in all forms. Love for one's neighbour had a central place in social relationships in Israel.

Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself. I am the Lord. (Lev. 19:18).

With regard to social justice in Israel, 'Jubilee' is a famous theme based on Leviticus Chapter 25 and in verse 35 we have a general charity command. In verse 36 there is a command to put restriction on usury 'for your own people'. The rate of interest cannot exceed the rate of inflation. Food for the poor at cost (cheaper food) is also advocated in this chapter. It is not free but cheap. Destitutes would sell themselves for slavery and/or bondage. In the Jubilee year they were able to return to their property. The slave or labourer could not be kept. Belshaw (interview, 1994) has noted four different levels of social life in Israel as follows:

Highest: Owning land (including others on 'leasehold'); hired, free and bonded labour, slaves, lending out surplus savings.  
High: Owning land, subsist, self exploitation system.  
Lower: Hired labour, free volunteer contract.  
Lowest: Slave, bonded labour, No choice of owner of master.

A very poor Jew had a right to be hired for his labour and not kept as a slave. He was to be given a higher status. There was access to the right to work (v 47). A Jew could not take countrymen as slaves. The Jubilee rules were to be adopted among the whole of Israel.

The second main text in this regard is Deuteronomy 15:12-15 where we note that a



slave worker in the Hebrew context was to be released in the seventh year and provided with generous provisions for his future, similar to those mentioned in Leviticus 25. The highlights of Jubilee include the fact that God is the owner of the land. It was focused on releasing the weak and the poor sector of the society from a state of total indebtedness for life. According to Robert Wall:

..the principle of jubilee orders a distinctively Mosaic understanding of social justice. The Hebrew word yobel (LXX=ephe<sup>s</sup>is) means "release;" it refers specifically to the freeing of slaves and the restitution of property to those bankrupt debtors turned into slaves....  
The release of enslaved debtors became a metaphor for the release of any who were oppressed by injustice.<sup>48</sup>

Describing Jubilee in the context of prophetic critique, Wall further says:

Jubilee also became the soil for prophetic critiques of Israel's economy. Wealth, under a jubiliary economy, was recycled rather than hoarded, redistributed rather than retained as a way of reflecting the electing and saving mercies of Yahweh.<sup>49</sup>

Wall has highlighted the issue of social justice in terms of releasing land belonging to the destitutes taken by more resourceful after taking its yield for 49 years. The freeing of slaves during the Jubilee year and other related provisions show that the Jubilee year was a time to overcome the destitution of those who came under poverty of some kind. Regarding a more responsible use of land and its return to the original owner in the Jubilee year in the context of the role of kings and the elite to accumulate wealth, land and other resources, Belshaw highlighted the following in an interview:

It is 49 years of leasehold. It was not a freehold. Freehold is with God. The family was looking after the land. The system broke down when the kings and elites began to accumulate land. Also because of lack of responsibility the families owning land could sell it to a person for 49 years. But there was a possibility of redeeming the land (verse 25) , cf- Boaz before buying Naomi's land invited the kinsman-redeemer to redeem it (Ruth 4:1,4). There is promise of prosperity in the just society (verse 18). It is distorted today.<sup>50</sup>

In the context of the social security system in Israel, it is noted that there was a great role of the elders and judges at an early stage. Jubilee was a realistic, personal and a pragmatic principle to safeguard the underprivileged people. The centralized rule by kings supported by the high priest and his colleagues was a step of regression in comparison to the Jubilee principles in safeguarding the poor of Israel.

### The Provision of Land for Israel

The provision of land and sharing of resources by all and not by a few only is a development paradigm in the Old Testament. Christopher Wright says:

Since the earth was given to all mankind, access to and use of its resources were meant to be shared and available to all. The creation narratives cannot be used to justify privatized, individual ownership, since it is to mankind as a whole that the earth is entrusted. This is not to say that there can be no legitimate private ownership of material goods.<sup>51</sup>

Land was considered a divine gift by Israelites. Ownership of the land by the poor was also to be protected. In the case of Naboth (1 Kings 21:17-22) King Ahab was severely criticized for having killed Naboth and occupying his inheritance. Economic exploitation of the poor was considered a sin and required repentance (Amos 5:7).

Wright discusses the issue of land economics in Israel as follows:

The land, in all its dimensions-promise, conquest, shared possession, use and abuse, loss and recovery- was a fundamentally theological entity. The story of Israel is the story of redemption and we have seen that the social shape of Israel was a part of the purpose and pattern of redemption. The same can be said of the role of land within the Old Testament story of Israel. The social shape of Israel was intimately bound up with the economic issues of the division, tenure and use of the land.<sup>52</sup>



Poverty imposed on the poor was an issue which stopped blessings and bounty for the rich. It needed to be dealt with through repentance and obedience to God. Israel resisted the Canaanite tradition of accepting the King as the representative of God, holding all the land. On the contrary, land was equally divided among tribes and clans (Numbers 26, 34). This was to give every family a portion in the national inheritance, but because of incursions into the traditional Israelite system of inalienable family land tenure, more and more people were deprived of their inheritance. This was greatly criticized by prophets not only on economic but on spiritual grounds as well. Land was symbolic of one's relationship with God and to 'lose it' was more than an economic disaster.<sup>53</sup>

Walter Brueggemann describes the relationship of Israel and Yahweh with regard to land and its historical significance as follows:

Land is in history with Yahweh. It is never contextless space. It is always a place where memories of slavery and manna are recalled and where hopes of fidelity and well-being are articulated.<sup>54</sup>

Belshaw, in an interview in 1995, distinguishes between place or location and land. He says that all humans have place or location but "land" means livelihood and security. Living in the promised land was not only a physical reality but also full of spiritual experiences of the past and responsible activity for present and future. Well-being was linked with hopes and aspirations with reference to the gracious act of God in the history of Israel.

### Social Ethics in Israel

In the light of the Torah and the Prophets, it was of great significance to belong to God and to the Community. Self-dependency of the rulers and elite and their crushing of the



poor were considered wickedness and sufficient grounds for the captivity of the nation in a foreign land. God's message through the prophet Amos was as follows:

You trample on the poor and force him to give you grain. Therefore, though you have built stone mansions, you will not live in them. For I know how many are your offenses and how great your sins. (Amos. 5:11,12).

The justice of God in the face of human injustice and cheating is a continuous theme in the Psalms and other wisdom literature in the Old Testament. The Psalmist has a very high view of social righteousness as a responsible way of life. God's bias to the poor for their existence, progress and prosperity is a key aspect of Old Testament ethics. Psalm fifteen is typical in this regard. It portrays the righteous as the one who does no wrong to his neighbour, despises vileness, honours God, and does not take a bribe against the innocent. This person will not be shaken. Having regard for the weak is considered a condition of blessedness (Psalm 41:1). Riches and understanding are to go hand in hand. A man who has riches without understanding is considered equal to a beast (Psalm 49:2). The writer of Proverbs raised the question of injustice as follows:

A poor man's field may produce abundant food but injustice sweeps it away. (Prov. 13:23).

Injustice in the socio-political system was regarded as a major hindrance in the path of development in the Old Testament.

Oppression in any kind is severely denounced by the prophets of the Old Testament. Herbert Schlossberg in his article 'Imperatives for economic development' describes his understanding of the prophetic critique of the economic system in Israel and its implication for the present day governments and other involved in socio-economic

development as follows:

When the prophets denounced oppression, they were not speaking of what percentage of the national income was earned by those in the lowest quintile of the population, in the manner of modern humanitarians and their academic, ecclesiastic, and government spokesmen. They were talking about stealing the land belonging to others, denying them justice in the courts, taking the bread from widows and orphans, and so on. Governments all over the world are doing such things today. This is seldom recognized by those who see economic problems purely in terms of "poverty." Yet, the realities of the present are scarcely different from those of three millennia ago.<sup>55</sup>

In the light of Schlossberg's note of the prophetic critique in the Old Testament, we note that the Old Testament upholds social justice and equity and denounces oppression of the poor, the weak and the underprivileged. This notion has its implication for the present development thinking for Christians and others to exhort the poor, the weak and underprivileged in the wake of denial to their rights of ownership of land and other resources belonging to them. This has also its implication to denounce corruption and other evils which are tools of the elite to keep the poor oppressed. Justice and equity were the concerns of the prophets of the Old testament and needs to be made real for all people even today.

The concept of hope for the establishment of the Kingdom of God (Shalom) in the midst of his people is also important for a socio-political understanding of the Old Testament. Messiah, the Servant of the Lord, was seen as an agent for justice on earth: Isaiah says:

Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. (Isaiah. 42:1).

The justice which God requires is not restricted to Israel only but covers 'the nations' meaning Israel plus other nations. The themes of Isaiah chapters 11, 35 and 61 focus on



both the present and future hope that God will restore justice and peace in its wholeness for both the physical and spiritual situations of the poor.

### Non-Material Development in the Old Testament

Finally, we shall briefly refer to the non-material dimension of development in the Old Testament. The writer of Deuteronomy opens up the great theme of the non-material side of development saying: " Man does not live on bread alone but on every word that comes from the mouth of the Lord " (Deut. 8:3).

In the preceding verses the author of Deuteronomy had already stated the historical facts relating to prosperity and multiplication, entering and possessing the land by the children of Israel. This was all on the basis of God's oath to their forefathers; He intended the future prosperity and growth of his people. Greed based on self-centredness is negated in the Old Testament. 'Not by bread alone' can take us into the area of development where material consumption is not the only entity but faith, love, compassion, peace and other areas of human life are equally important.

The concept of non-material development is greatly strengthened by Jesus Christ's example as recorded in the New Testament with reference to his temptations by the Devil, his mission, teaching and ministry.<sup>56</sup>

Schlossberg says that in the Bible the economic material has moral content. He highlights the message that we reap the consequences of what we sow, and that reaping has an economic component to it. Quoting Micah 6:11-15 where the prophet Micah criticized Israel for having dishonest scales and having violent men who have deceitful tongues and declares the judgment of God that they would eat but not be satisfied, Schlossberg says that people there described worked hard, saved their money, and still



ended up poor. They fell into the materialist fallacy of thinking that wealth came from purely economic activity.<sup>57</sup> Schlossberg's critique is significant with regard to the materialistic thinking of people as it challenges the human response of excessive greed in society, and the high level of consumerism in Pakistan in particular.

#### 2.4.2 Development in the Light of the New Testament

In this section, the key themes from the New Testament in the areas of the person and ministry of Jesus Christ, St. Paul's views of community, the early Church's commitment to the poor and needy and some other related issues of development are discussed. Jesus, Paul and the early Church are basic components of all biblical discussions.

##### The Person and Ministry of Jesus Christ

'Jesus Christ the liberator' is a current theme both in relation to salvation and peace for humankind. At the birth of Jesus, the Angel advised Joseph to name the new born 'Jesus'. He said:

and you will give him the name Jesus, because he will save his people from their sins. (Matt. 1:23).

In its broader sense of the word, sin is both individual and social which Jesus came to forgive. St. Luke's description of Jesus' development in boyhood includes that Jesus was growing physically, spiritually, mentally, and socially, (Luke 2:52). This is a model of development for all people. One should note that, in the midst of the poverty of his parents, Jesus grew as a whole person. He was poor but not a destitute. In the context

of exploitation of the poor, the so called 'Nazareth Manifesto' of Jesus Christ as liberator is of significant importance because this is a herald of Good News for the poor, the prisoners, the blind, the oppressed and others who were considered sinners by the Jewish religious leadership. This consideration of them as sinners distorted their identity as persons. Christ restored the identity of the poor and the oppressed by declaring that the Spirit of God rested on him and he has the Good News of the Kingdom of God which releases the poor from oppression. The 'Nazareth Manifesto' reads:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to preach freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour. (Luke 4:18-19).

This manifesto of Jesus is taken seriously by Christians across a wide spectrum of biblical views. All of them see a liberating aspect to it. The ecumenicals see this as a clear basis for liberation of the poor from oppression leading to a stage of socio-political structural change. The evangelicals also see it as a basis for social concern towards the underprivileged thus having a social responsibility for their uplift. Charismatic Christians use this text to describe Jesus' role to fight against the dark (demonic) forces in the world, thus having a basis for deliverance ministry to the so-called 'possessed cases' and also to fight against occult practice. This suggests that the current understanding of the scriptural role of Jesus is particularly concerned with liberation of people from any kind of bondage be it social, political or spiritual. This includes salvation in its wholistic sense which addresses human need in both the physical and spiritual spheres.

There are many images of Jesus in the New Testament which portray him as the Lord



who cares for the 'development' of people. The image of the Good Shepherd is a key description of his role in this regard:

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. I am the good shepherd. The good shepherd lays down his life for the sheep. (John 10:10-11).

These verses include Christ's intention to give life in abundance to people, which is a development paradigm. The metaphor of "Good Shepherd" picked by Jesus for himself comes in the context of Psalm 23. It was widely used for kings in the ancient times. The children of Israel consciously used this metaphor for God as the King of Israel. The relationship of the sheep and the shepherd was significant with regard to protection and care. In this context this metaphor is understood in the wholistic sense as it covers both the physical and spiritual needs of all people. The thief is the adversary who only kills and destroys but Jesus saves and protects people. He saved the lives of people from sicknesses and sins and did not care about saving his own life. Jesus healed people on the Sabbath (John. 5:8-10), forgave the sins of a paralytic (Matt. 9:2) and gave him a new identity by declaring him righteous among his friends who brought him on a mat. Jesus took a risk by doing all this. The salvation which Jesus gave included delivering people from their physical and spiritual afflictions. He invited them, saying:

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. (Matt. 11:29-30).

Rest for the weary and burdened seemed a dream in the difficult political and religious situation of Palestine at the time of Jesus. Spiritual refreshment was the early Church's experience under persecution and famine i.e. worse than 'the situation in Palestine'



generally.

Regarding the social development of people, Jesus' profound teaching was contrary to that of the Pharisees and Scribes who were more concerned about religious observance instead of spiritual development of people. Jesus gave new meaning to the old code of law, stating for example:

You have heard that it was said, 'An eye for an eye, and a tooth for a tooth. But I tell you, Do not resist an evil person . (Matt. 5:38).

Jesus' focus on true righteousness is also significant for social behaviour. He said:

For I tell you that unless your righteousness surpasses that of the pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven. (Matt. 5:20).

The Old Testament's emphasis on justice was ignored by many Pharisees and the teachers of the law. The over-emphasis on the observance of the Sabbath was one example. Jesus' criticism of ignoring mercy in favour of making sacrifices is significant. He said:

If you had known what these words mean, 'I desire mercy, not sacrifice', you would not have condemned the innocent. (Matt. 12:7).

Jesus' intention was to restore the righteousness which was not mere superficial religious behaviour but a genuine spiritual experience for the people. Individual pietism at the expense of social care had no place in the doctrines of Jesus.

This, along with other passages of the New Testament, gives a clear impression that Jesus is the liberator of the world from all evils of exploitation and oppression. Describing Jesus Christ, liberator of the human condition, Leonardo Boff writes:

In the Jewish religion at the time of Jesus, everything was prescribed and determined, first relations with God and then relations among human beings. Conscience felt itself oppressed by insupportable legal prescriptions. Jesus raises an impressive protest against all such human enslavement in the name of law.<sup>58</sup>

Regarding the preaching of Jesus in the context of the Kingdom of God, Boff further says:

The theme of Christ's preaching was neither himself nor the church but the kingdom of God....  
It is a new situation of an old world, now replete with God and reconciled with itself. In a word, it could be said that the kingdom of God means a total, global, structural revolution of the old order, brought about by God and only by God.<sup>59</sup>

In establishing the Kingdom of God, Jesus stands as model for the Church. The Church needs to commit itself to go in his footsteps to develop humankind to have fullness of life.

### St. Paul's Views of Community

When we turn to Paul for his approach to the human situation, we find a clear balance between the proclamation of the Gospel and establishing churches at a local level with a concern for their socio-economic and political situations. He both preached a clear salvation message for individuals and was equally committed to church planting and reaching out to help people; this approach has a wider understanding of caring and development. Paul's idea of caring the poor emerged in the background of the social context of Paul's converts who according to Derek Tidball<sup>60</sup> was a mixed group of some very influential and some poor people.

Paul was a sincere minister of Jesus and did not work for personal gain but for the betterment of others to give glory to Jesus (2 Cor 2:17). Paul is greatly concerned for



the sharing of resources by churches with one another. This was to lead to a situation of equity in terms of life- sustaining commodities (2 Cor 8:8-15). He was committed to remembering the poor, not only on the advice of others, but through his own commitment (Gal 2:10). To remember the poor carries a practical commitment to help them to develop. Paul was a great fund raiser for the Church of Jerusalem (1 Cor 16:1-4). We note stewardship here, which is a principle of development. He raised money from younger churches of Corinth and elsewhere. Quoting Macedonian churches, *that they shared out of their extreme poverty* (2 Cor 8:2) for the Lord's work, Paul encouraged the Corinthians to share from their plenty, so that there may be a kind of equality among the Churches.(2 Cor 8:13). Younger churches are not meant to receive only but equally to be responsible for their own uplift and the growth of others. This was the opinion of Bishop A.Rudvin of the Karachi Diocese. (personal interview, 1992).

The question arises: to whom should financial assistance be given? Israel in the Old Testament and in the days of Jesus, for giving aid to the needy, adopted a single nationality constituency. The Church is the new Israel. In Luke chapter ten, presenting the parable of the Good Samaritan, Jesus was dealing with the single nationality issue and was breaking all racial barriers. In the preceding chapter (Luke 9:51-55) Jesus was not welcomed in a Samaritan village. The excessively negative reaction by the disciples may have been understandable, yet Jesus, in the story of the Good Samaritan, makes a Samaritan the hero of the story. The single nationality issue is extended to other nations in Luke and in the Great Commission of Jesus (Matt. 28:19-20) it is extended to the whole world. The Great Commission includes, 'teaching them to obey'; along with the question of the lawyer in the Good Samaritan's story, 'who is my neighbour ' includes



the divine imperative to care and provide social security. This gives the Church a rationale of aid and social justice to the poor, the needy and the downtrodden.

Paul's methodology of mission and establishing house churches is significant. He had a specific policy of establishing churches as basic community units. Robert Banks writes:

In the wake of Paul's travels throughout the Mediterranean, Christian communities sprang up, consolidated and began to multiply. This was the outcome of a deliberate policy on his part. He not only proclaimed the message about Christ and brought people into an intimate relationship with God, but drew the consequences of that message for the life of his converts and led them into a personal relationship with one another.<sup>61</sup>

In order to develop in relationship with God and fellow human beings, this has its implications for the establishment of exclusively Christian villages in Pakistan. There exist about three scores of Christian villages in the Punjab, the central province of Pakistan. These villages were established during the turn of the 20th century as exclusively Christian villages for converts from other religions mainly from Hinduism. The creation of these villages was done on Christian denominational basis motivated by the socio-economic needs of Christians.

In addition to Paul's policy of establishing churches as communities, are his metaphors for the community as a family and the body of Christ. Banks has suggested that these metaphors can be applied to individual Christians as well as to the community to which they belong. Stones in God's building and the temple of the Holy Spirit; field (vineyards), grafting and the planting are different metaphors used for the community as family. The metaphor of body emphasizes the unity of the members with one another. This suggests that Christians are to be in relationship with one another.<sup>62</sup>

### The Early Church's Commitment to the Poor and Needy

The early Church's commitment to fellowship (Greek: *Koinonia*) and service (Greek: *Diakonia*) is also of great importance for our study. Tidball mentions the background of *Koinonia* as follows:

Many members of the Roman Empire were able to find security in either the city or household community. Security often rises from having a definite place in society and also a personal identity. The household was especially well adapted for these purposes. Even so it did not provide for all the needs of the individual and as time went on a new form of association developed. In these voluntary and unofficial associations people's deeper and emotional needs were met.<sup>63</sup>

The following two accounts of Acts are recorded in the context described by Tidball mentioned above.

All the believers were together and had everything in common. Selling their possessions and goods, they gave to everyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad sincere hearts. (Acts. 2:44-46).

All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. (Acts. 4:32).

When the church in Jerusalem was facing famine and persecution from the Jews, they shared their incomes and prosperity among themselves to have equal consumption. There is a close link between the two accounts cited above. The believers were losing jobs and trade was being boycotted. People survive in a situation of famine with a coping strategy and cut down meals and sell off their non-essential equipment.

Acts chapters two and four describe a coping strategy. They shared consumption and implemented an Old Testament style of social security system. The believers shared their consumption but not assets, until there came a situation of survival (to avoid starvation in the community), when sale of assets kept everyone's consumption above



the survival level.

Paul raised funds for the church in Jerusalem in the time of famine. After that the formal stewardship principle applied to the *Church in Jerusalem*.

Caring for the widows (Acts chapter 6) coming from both Jewish and non-Jewish background was one example of their commitment to the 'diakonia'. The Church institutionalized looking after the poor. In 2 Corinthians Chapter 8, Paul advised and encouraged the church to commit funds for the care of the poor.

Acts chapter six records the choosing of seven people to help out the charity work of the church which included waiting upon the tables and caring for the widows. The Apostles did not want to engage themselves in that. Their focus was to preach the Word and pray. Since the seven chosen were gifted men and committed to service, God raised the first martyr (Stephen) and the first evangelist (Philip) of the church out of the seven who were serving the church in charity work. This emphasizes a wholistic development paradigm in 'service'.

#### 2.4.3 Summary of the Biblically-based understanding of development

The overall understanding of the theme of salvation in terms of prosperity in the Old Testament, and righteousness in the New Testament implies that human beings are both physical and spiritual beings. God meets human need in its fullness; therefore the Church is called to adopt as its basis for action the scriptural understanding of life in its wholeness. The transcendental aspect of human life and its encounter with God is recognised in the biblical accounts.

Both the testaments of the Bible uphold human worth and human identity as whole persons and their treatment as persons with respect. The themes selected and described



above prove that God is at work in his creation. Humans only respond to the work which God initiates. Men and women, because of their creation in the image of God, are also by nature creators, therefore, equal opportunity of creativity is the right of all humans. Although Israel mistakenly adopted a single nationality mentality, yet the New Testament abandons all motives of class, race or status-based motives for social structures.

The creation account, with regard to the stewardship principles towards natural and human resources and their development in the context of social ethics of the Torah, along with the concerns of the prophets for the just socio-political and religious structures, are of great illumination for this study.

The New Testament exhibits the role of Christ as the liberator of human kind from any kind of discrimination and oppression. He saves humans from their sin of pride in persons and sin of selfishness and greed in social sectors, thus is the Saviour of whole persons. The apostolic tradition of having a high profile of the ministry of the 'word' (preaching) and 'deed' (social concern) together has been a great model for the Church to follow. The early Church's models of pastoral ministry based on fellowship and service strengthens the believers to plan and implement communities of faith and action.

The Biblically-based account of development has a potential to evaluate the ecumenical and evangelical theologies adopted by the WCC and the Lausanne Movement and practiced by the Bishops Samuel and Jiwan in Multan and Hyderabad Dioceses respectively. This also proves that there is a role for Christianity in development.

## 2.5 The Distinctions between Secular and Scripturally-based understanding of Development

Development, as a process of change in the living conditions of the poor people, has been a concern of the development debate in the secular realm. Christians, on the basis of their scriptural understanding of the issue, address the situations in the context of their world view that human beings were created in the image of God and by nature are creators without the distinction of status. Bob Moffit, President of 'Harvest' an American Christian agency committed to development, gives a summary of the issue as follows:

Secular development believes that people, *individually and corporately*, can improve their quality of life through intentional human effort. In the Two-Thirds World, secular development works primarily to meet physical and social needs-health, water, housing, agriculture, economic enterprise, education, or political liberation. Good secular development has two key characteristics. First, it helps people help themselves. Secondly, it is sustainable- after a time, it can be continued locally without ongoing external support.

A biblical perspective of development affirms much of the above, yet with a radically different orientation. This difference is critical. Secular development is man-centered. It is for man, by man, and is limited to what man can do for himself. Biblical development, however, is God centered. It begins with God, seeks to honor God, and relies on Him as the principal participant in the development process. Biblical development does not exclude man, but it sees man co-operating under God in the process of man's healing. In biblical development "quality of life" is determined by God's intentions for His people as shown in Scripture.<sup>64</sup>

Other Christian scholars describe the distinction between scriptural and secular development in terms of Biblical richness of the doctrine of humanity and secular anthropological understanding of development.

Secular development's emphasis on economic development has been criticized by Schlossberg for not having room for moral action, ethical thinking and cultural values.



He has challenged Christians to take seriously the Biblical world-view with respect of economic life, thus stating:

The most effective means of spreading economic development, therefore, is a full-orbed mission program. It would preach and teach the gospel, but that would have a far broader meaning than is commonly thought to be the case. Along with the transforming power of regeneration, such a gospel would teach the doctrine of serving the Creator rather than the creation. It would stress Biblical principles of family, work, capital and stewardship, worship and church life, self-control and generosity, consumption and debt. It would view nature as God's handiwork without worshipping it, and teach love for one's neighbor along with the expectation that the neighbor would work for his family and others.<sup>65</sup>

The above mentioned concerns of Schlossberg are a practical elaboration of the golden rule of the Christ, 'love your neighbour as yourself'.

In conclusion , we can say that secular and Christian Scriptural understandings of development have much in common as discourses of development. The issues like well-being of all people, justice and equity are common points of concern among secular and Biblical accounts of development. Christians are confident of having a divine imperative (Command from God) to participate in development activity whereas God is non-existent in secular development debate. Secular development's concerns are more on economic development lines focusing on poverty eradication and sustainability of development activity with the help of human resources. Human beings are generally considered in terms of a need-mechanism. Thus the transcendental aspect of human life has been missing in secular development debate. Human worth and dignity generally speaking is overlooked in the context of exploiting the resources which the poor people do not have. The Biblical accounts uphold human worth and dignity. All resources including land and capital are for all people to be utilize.



## 2.6 An Islamic view of Development

The Church of Pakistan is a minority group in Pakistan which is predominantly a Muslim country tending to be a confessional Islamic State. In the context of this research project, therefore, comparison not only with secular development but with Muslim understanding of development is needed. Islam has not portrayed a blue print description of developmental issues. Even so, equity, justice, equality and fraternity are considered major components of Islamic society. These issues are considered to have proceeded from the cardinal concept of Unicity of Allah, and are taught in the schools as part of the curriculum.<sup>66</sup> Justice, peace and equity and other issues related to development find their basis in a Qura'nic verse which reads: "Behold, thy Lord said to the angels: 'I will create A Viceregent on earth.' "(Qur'an 2:30).<sup>67</sup> This is taken as an equivalent to the dominion principle of Creation recorded in Genesis Chapter One. (Michael Nazir-Ali: interview, 1997). The Islamic concept of development is linked with the thought of humans' stewardship of God on earth. Muhammad Iqbal, the national poet of Pakistan, has quoted the Qur'an for saying: "Blessed, therefore, the God- the most excellent of makers." (23:14).<sup>68</sup> Michael Nazir-Ali, the Bishop of Rochester states that Iqbal's quotation of the Qur'an means that Iqbal believed that human beings are also creators in the sense that God created the universe but humans have developed it. It is clear from his Persian poetry, "Dialogue between God and Man", a poem in his book, 'Piam-e-Mashraq' ( The Message of the East. p.132), that Iqbal has appreciation of 'Promethean Motive'<sup>69</sup> which is about a concept that Humanity is constantly improving the creation of God. Iqbal's views are also viewed in

*the light of 'Meliorism' which is about the possibility of improving things gradually.*

This shows that Islam has a concept of human stewardship of the creation of God.

Islam in its historical context has projected an anti-caste and anti-sectarian attitude towards the status of human beings, thus abolishing all discrimination against anyone on the bases of colour, caste or creed etc.

Hugh Goddard, in his book 'Christians and Muslims'<sup>70</sup> under the heading of 'modern developments' has described renewal, *tajdid* and reformation, *islah* as two modern themes in Islamic thought. These two principles have been in practice in Pakistan greatly. Since the creation of Pakistan, in the areas of socio-economic, political and religious life the concepts of *tajdid* and *islah* have found great acceptance. *Tajdid* refers to political and *islah* refers to ethical and religious development of the nation. In the wake of 'Islamization', a political process to have Islam as way of life, in Pakistan since 1949 and particularly during the rule of Zia Ul Haq (1976-1988), development was seen in the context of morality and ethics based on Muslim *Shariab*.

During Zia's era, a framework was established for state sponsored charitable givings based on Islamic teaching such as the principles of *Zakat* ( two and half per cent religious tax on all income).

The concept of Ummah, Muslim brotherhood, has been taken as a development paradigm. Looking after the widows and orphans and underprivileged are some basic components of Islamic society. Muslims are proud of their faith in the oneness of God and its implication for the solidarity of a Muslim nation. K.M.Azam in his work, "Economics and Politics of Development- An Islamic perspective" after giving a list of definitions and understanding of development by secular authors of the past, declared that all those definitions were partial. Highlighting Faith as the most



important factor in development, Azam says:

All the poor countries of the world are suffering from a lack of faith. Final analysis of economic development is a function of leadership. Faith, integrity, intelligence, selflessness, courage and so forth are the qualities of leadership. To me they come in the sense of history and are to be attained in two ways, i.e.; quality education and discipline of struggle.<sup>72</sup>

Applying his principles of development, Azam further says that the education system in Pakistan is designed primarily to cater for the needs of a colonial administration.

In the Islamic view of development, the role of leadership is considered of great value.

Leaders are given the role to combat evil in society. This develops a theme of liberation. The level of commitment to liberation of the poor from the forces that bind them in the slavery of poverty varies from section to section of Muslim society.

Conservative Muslims tend to relate to God for change and rely on the ethical issues and the liberal Muslims believe in active struggle against under-development and related issues.

There has been an historical development of 'Islamic socialism' as a thought and practice. Nazir-Ali, in his work, "Islam-A Christian Perspective"(1983) has given a historical overview of Islamic Socialism starting from Jamaluddin Afghani. Nazir-Ali has quoted H.Mintjes for describing Islamic Socialism at length. Following are some extracts from Mintjes' views:

Islamic socialism allows private ownership. Free competition too is allowed, but must always be within the limits set by the community in accordance with the principles of Islam.

Islam aims at the harmonious development of all classes and seeks to bring about peaceable change. It does not, however, approve of the *status quo*, but seeks to reduce the gap between rich and poor by a greater and wider distribution of wealth.

Islamic socialism as economy cannot be divorced from the *Ummat* as polity and from Islam as *din* (that is from those religious and legal principles which determine the whole *Sitz im Leben* of the *Ummat*).

Maulana A.Edhi, a renowned social worker, has described the society in two categories, i.e. '*Zalam*' (the exploiter) and '*Mazloom*' (the exploited)<sup>73</sup> Edhi's concern for justice for the poor and the exploited people of Pakistan is a concern of many Muslims in Pakistan.

In the Pakistani context, at a local level Islam does not possess formal development structures. Through local collections of charity the needs of orphans, widows and the destitute are met in part and there are some welfare organizations which operate country-wide<sup>74</sup>, but because of a decentralization at mosque-level, there is no local congregationally-based structure which can be compared to that of the church, which has a centralized structure at parish and diocese-level, for development. However, it should be noted that the Mosques in Pakistan, along with their religious role for prayer meetings, play a social and political role. Mosques in Pakistan are centres of charity-based activities which are run through local committees of people. Their approach is focused on providing charity to the poor rather than enabling them to develop themselves. Mosques do not have development projects like the churches. It is here that a dialogue with Islam on its understanding of social change is needed.

The concept of stewardship and the role of local communities associated with the centres of worship are two areas of common discourse between the Church and the majority community.

## **2.7 Conclusions**

In conclusion we note that the development debate in its historical context, as discussed



above, has been concerned to address human need. There has been a great emphasis on the practical side of development. In the midst of all the pragmatism projected by development theorists especially during the 1950s and 1960s, there has also been a desire to have some kind of values and objectives of development. But the tendency of weighing development in the scale of economic growth and progress in social sector has been overshadowing even the current motives of equity and justice in development debate. There has been a shifting in definition of development on a trial basis. The consequence of this is that there have been paradigm shifts in the focus of development activity during the last three to four decades, as cited above. Also there was no undergirding of morality or the transcendent nature of humanity in the secular development debate. The notion of 'sustainability' of development projects has also been a major concern among those who advocate development theory.

The issues of well-being of all people and sustainability of development projects are also among the concerns of Christians involved in development.

This shows that there are some common traits between the secular and Bible-based understanding of development. But development theories have tended to focus on development as a secular discipline and have ignored the role of religion in development. Whereas, in the case of Christianity at any rate, there are religious reasons that contribute to development because Christianity has a lot to say about human worth, human identity, nature of resources, land, social justice, etc. Islam has also some principles of development which includes its stand for anti-caste social structure.

We have seen how the Christian faith addresses in depth issues of the nature of humanity by way of giving equal status to all people, human community, concern for the poor, the value of service. All these have an important place in development literature and are issues on which religion in general and Christianity in particular has a major contribution.

This discussion will be further developed in the light of different theological stances adopted by church leaders at national and international level.



## **Chapter Two: Endnotes**

- <sup>1</sup> M.L. Qureshi: (1984), "Planning and Development in Pakistan- Review and Alternatives". Lahore: Vanguard Books. p. 247.
- <sup>2</sup> Michael Todaro: (1989) , "Economic Development in the Third World , 4th Edition" London: Longman. p. 63.
- <sup>3</sup> H.W.Singer: (1989) "Lessons of post-War Development Experience 1945-1988" (Discussion Paper 160, Institute of Development studies, University of Sussex). pp. 10,11.
- <sup>4</sup> Andrew Webster: (1990) "Introduction to the Sociology of Development" 2nd Edition, London:Macmillan Education. p. 29.
- <sup>5</sup> H. W. Singer: op.cit., pp. 10,11.
- <sup>6</sup> Webster: op. cit., p.33.
- <sup>7</sup> Qureshi: op.cit., p.253.
- <sup>8</sup> Qureshi: op.cit., p.254.
- <sup>9</sup> Todaro: op.cit., p.63.
- <sup>10</sup> Todaro: op. cit. p.78.
- <sup>11</sup> Qureshi: op.cit., p.255.
- <sup>12</sup> Webster: op.cit., p.34
- <sup>13</sup> Todaro: op.cit., p.82
- <sup>14</sup> Donald Hay:(1989) "Economics Today: A Christian Critique" Leicester: Apollos UK. pp. 147-148.
- <sup>15</sup> Peter J.Hill: (1987) "An Analysis of Market Economy", article in "Transformation" Magazine of Oxford Centre for Mission Studies" Jun.-Dec. 1987.

<sup>16</sup> Vinay Samuel: (1996), "The development movement: an overview and appraisal" article in "Transformation"-October/December, 1996.

<sup>17</sup> John Brohman: (1996) "Popular Development - Rethinking the Theory and Practice of Development" Blackwell, Oxford. pp. 133-134.

<sup>18</sup> See for example, the findings of "The Oxford Declaration on Christian Faith and Economics", in 'Transformation', April/June, 1990. This document highlighted the fact that in centrally planned economies, decisions are made for political reasons. People's economic choices are curtailed, and the economy falters.

This consultation showed concern that it is the responsibility of Christians to work for governmental structures that serve justice which has its implications for SAPs, and also demonstrates that Christians have a commitment to equity and justice which is not necessarily addressed by SAPs.

Vinay Samuel in his recent article, "The development movement: an overview and appraisal" [article in "Transformation"-October/December, 1996], has also pointed out that in the midst of the implementation of SAPs, allocations to health care and education were drastically reduced in the 1980s and 1990s, imposing poverty on women and children and those in society who are vulnerable. He has identified both secular and ecumenical bodies which have publicized the harsh realities resulting from implementation of SAPs, and which have lobbied governments for a change in policy.

All this indicates that there has been much Christian reflection on Structural Adjustment Programmes.

<sup>19</sup> Myrdal: (Quoted by G.Meier, (1989) " Leading Issues in Economic Development" 5th Issue, New York: Oxford University Press. p. 6.

<sup>20</sup> Jacob Viner (quoted by Meier: loc.cit., p. 6).

<sup>21</sup> Meier: (1989) " Leading Issues in Economic Development" 5th Issue, p. 9.

<sup>22</sup> Meier: op. cit., p 6.

<sup>23</sup> Todaro: op. cit., p.88.

<sup>24</sup> Todaro:(1997)"Economic Development,6th edition" London: Longman. p.p 16-18.

<sup>25</sup> W.P.Cowen & R.W.Shenton:(1996) "Doctrines of Development" (Routledge, London & New York),P.440.

<sup>26</sup> Thierry G.Verhelst: (1990) "No Life without Roots" London :Zed Books, p.17.

<sup>27</sup> Todaro(1997),op.cit.,pp.16-18.

<sup>28</sup> Todaro:(1997), op.cit.,p.18.

<sup>29</sup> Seers: (Quoted by Todaro, op. cit., p.91).

<sup>30</sup> S.V.Sethuraman: (1992), article in "Environment, Employment and Development" ed.A.S.Bhalla. p.1.

<sup>31</sup> Todaro:(1997) op.cit.,p.18.

<sup>32</sup> M.P. Cowen and R. W. Shenton: op.cit., p. 455.

<sup>33</sup> John Brohman: (1996) "Popular Development - Rethinking the Theory and Practice of Development." Blackwell, Oxford. p.328.

<sup>33</sup> World Bank: (1975) " Rural Development; Sector policy paper" p. 3.

<sup>35</sup> Robert Chambers: (1990) "Rural Development- putting the last things first" pp. 146-148.

<sup>36</sup> D.G.R. Belshaw: (1977) "Rural Development Planning-Concepts and Techniques" p. 279.

<sup>37</sup> Belshaw: (1977) op. cit., p. 279.

<sup>38</sup> Chambers: (1990): op. cit., p. 105.

<sup>39</sup> Chambers: (1990): op. cit., p. 112.

<sup>40</sup> John Clark: (1990) "Democratizing Development-The Role of Voluntary Organizations" Connecticut: Kumarian. p. 22.

<sup>41</sup> loc. cit. p 23.

<sup>42</sup> Vinoth Ramachandra: (1997) "Gods that Fail" Katunayake SriLanka: New Life Literature Pvt. pp. 119-121.

<sup>43</sup> Vinay Samuel: (1996): "The development movement: an overview and appraisal" (Article in 'Transformation' October/December 1996, Oxford Centre for Mission Studies, Oxford).

<sup>44</sup> Christians take the Bible as the divinely inspired word of God carrying authority for all matters of life. But the level of emphasis given differs from liberals to evangelicals. The evangelicals give priority to the Scripture over reason whereas the ecumenicals/liberals give priority other way round. Roman Catholics while maintaining the authority of the Scripture hold a high view of traditions of the Church.

<sup>45</sup> Maurice Sinclair: "Green Finger of God" Exeter: Paternoster Press. pp. 119-120.



<sup>46</sup> Andrew Kirk: "Some Biblical Reflections on Development Today" (The 1981 CMS Annual Sermon delivered at 157 Waterloo Road) pp.6.

<sup>47</sup> Kirk: op.cit., p.9.

<sup>48</sup> Chris Sugden: "Mission and Development -Identity and Stewardship II" (CMS Newsletter, Nov-Dec, 1992).

<sup>49</sup> Robert Wall: (1982) "Biblical Foundation for Social Justice" (Article in 'The Church's Response to Human Need) p.350 ; Tom Sine; ed., (MARC).

<sup>50</sup> loc. cit., p 351.

<sup>51</sup> Belshaw: (1994) "a sermon preached in Norwich" (notes taken by the author in a personal interview in summer 1994).

<sup>52</sup> Christopher Wright: (1983) "Living as The People of God" London: IVP. p.68.

<sup>53</sup> Wright: loc. cit.

<sup>54</sup> Wright: op. cit., p 55.

<sup>55</sup> Walter Brueggemann: (1989) "The Land" Philadelphia: Fortress Press. pp.47-48.

<sup>56</sup> Schlossberg: (1988) "Imperatives For Deveopment", article in "Justice , Freedom and Hope-Towards a strategy for the Poor and the Oppressed"; Olasky, Marvin ed. Illinoss: Crossway Books. p.106.

<sup>57</sup> Jesus' temptations recorded in Matthew 4, his mission in Luke 4, his teaching in Matthew 5-7, his ministry of healing in Matthew 4:23-end, his concern for the sinners and outcasts throughout Luke's Gospel, and his commitment for the hungry and the weak in John 6 and John 10 are aspects of Jesus' example which promotes non-material dimension of human life and development.

<sup>58</sup> Schlossberg: op.cit., p.104.

<sup>59</sup> Leonardo Boff: (1980) "Jesus Christ Liberator" London: SPCK, p.63.

<sup>60</sup> loc. cit., pp.63-64.

<sup>61</sup> Derek Tidball: (1983), "An Introduction to the Sociology of the New Testament", Exeter:The Paternoster Press, p.97.

<sup>62</sup> Robert Banks: (1980) "Paul's Idea of Community" Exeter: The Paternoster Press. p.33.

<sup>63</sup> Banks: op.cit., pp.52,62.

<sup>64</sup> Tidball: op.cit.,p.86.

<sup>65</sup> Robert Moffit: (1993) "Harvest Leadership Development Training Programme", Background paper, 'Secular and Biblical Development'.

<sup>66</sup> Schlossberg: op. cit., pp.116-117.

<sup>67</sup> See Social Studies for IX and X classes, Sind Board of Education.Pakistan.p.7.

<sup>68</sup> A.Yousaf Ali:"The Holy Qur'an Text, Translation and Commentary" Leicester: The Islamic Foundation.

<sup>69</sup> Alama Muhammad Iqbal: "The Reconstruction of Religious Thought in Islam" Lahore:

Sh.Muhammad Ashraf, Kashmir Bazar. p. 104..

<sup>70</sup> The discussion in this section on Iqbal,promethean principle, meliorism has been based on an interview with Dr.Michael Nazir-Ali, the Bishop of Rochester on 1st of August, 1997 in Rochester.

<sup>71</sup> Hugh Goddard: (1995) "Christians and Muslims" Surrey: Curzon Press. pp. 151-152.

<sup>72</sup> K.M.Azam: (1988) "Economic and Political Development- An Islamic perspective", Karachi:Royal Book Company, p 13.

<sup>73</sup> Abdul Sittar Edhi's views are based on his articles in the News papers.

<sup>74</sup> The Abdul Sittar Edhi Trust and Insar Barni Trusts are famous for their active involvement in social welfare at national and international level.

## **CHAPTER THREE**

### **THEOLOGICAL DISCOURSES AND DEVELOPMENT**

#### **3.1 Objectives**

The objectives of this chapter are to discuss Ecumenical and Evangelical Theologies at some length and to develop a summary of their development strategies and hermeneutical principles on the basis of which they analyze the socio-economic situation of humans. Within the Protestant Church, Ecumenism and Evangelicalism were two polarized competing theological discourses, especially during the 1970s. This study affords the opportunity to compare their impact in one country, Pakistan. Because ecumenical theology was the theology of Bishop Samuel of Multan, whilst Bishop Jiwan of Hyderabad Diocese supported an evangelical theology, this account of comparison of the two theological discourses will give a background to Bishops Samuel and Jiwan's theology and practice. This will also help us to have criteria to analyze the development activities of Multan and Hyderabad Dioceses under the leadership of the Bishops mentioned above.

#### **3.2 Introduction**

The preceding chapter discussed 'biblically- based understanding of development' which was a straight forward description of some themes related to development based on biblical accounts. The theological understanding of any topic depends on particular hermeneutical principles. Theologians develop their conviction regarding the issues of life with special



methods of interpretation of the scriptures. The same principle is true about the topic under study.

This chapter discusses development in a theological context. The understanding of the theological context of development finds its fields of application, firstly, in charitable work i.e. looking after the orphans and widows, disabled and mentally ill (James 1:27); secondly, in social action i.e. health, education and prison work ( 'visiting the sick and those in prison' Matt. 25:35-36); and thirdly, in prophetic critique of injustice, oppression, etc. (Matt. 23:23).

On the basis of particular emphases and understandings of the problems with regard to the solutions and their link with the purposes of God for the world, different theologies have emerged. To accommodate the topic within the range of our study we shall discuss the ecumenical and evangelical understandings of the theology of development in some detail. These are directly relevant to our case studies and will help to define the main criteria of evaluation of the development work of the dioceses under study.

The doctrine of the Church , with regard to its role in mission and evangelism and the meaning of the Good News to the poor, is the key basis on which a theology of development<sup>1</sup> is constructed in the cases of the ecumenical and evangelical theologies of development. The word 'development' may not be used by either of these groups - within ecumenism, the words used are structural change, liberation and conscientization etc., whereas for evangelicals the term would be social uplift and evangelization etc. However, their concerns focus upon improved well-being of people which is synonymous with development.

### 3.3 Ecumenical Theology of Development

#### 3.3.1 The historical context of Ecumenical Theology

Ecumenical theology in its historical context is linked with the World Council of Churches (WCC). Leon Howell describes the history of the WCC as follows:

That act of faith, that acting in faith, which created the WCC in 1948, was the culmination of a process that had its most obvious roots in the early years of the Twentieth century....

The modern ecumenical movement ("ecumenical" is from the Greek word, oikoumene, the whole inhabited world) is most commonly traced to the World Mission Conference in Edinburgh in 1910. Mission agencies of the churches met to plan mission strategy, "the evangelization of the world in our generation".<sup>2</sup>

There were several meetings and councils after the 1910 conference. The procedure took shape as the WCC was founded in 1948 in Amsterdam. The rationale of the WCC was stated as "we intend to stay together". The WCC is considered by ecumenical theologians to be a "privileged instrument"<sup>3</sup> of the ecumenical movement and not the movement itself.

But, even as an instrument, it has played a significant role. The symbol of the ecumenical movement is the '*Oikumene*' sign which symbolizes the whole world. It is based on the scriptural declaration that "the earth is the Lord's and all that is within it" (Psalm 24.1) and seeks worldwide fellowship of the churches. The basis of the WCC is described as follows:

Together they affirm that the World Council is a fellowship of churches which confesses the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil their common calling to the glory of God, Father, Son and Holy Spirit.<sup>4</sup>

The ecumenical concern for what today is called 'conscientization' (a neologism of the 1960s) in the area of economics goes back to the meeting of the International Missionary Council held at Jerusalem in 1928. The council was followed by the Second World Conference of the Life and Work Movement held in Oxford in 1937. Both these councils



criticized capitalist structures. The Fourth Assembly of the WCC held in Uppsala in 1968 played a significant role with regard to the churches' role in economic affairs. On the recommendation of this assembly the Commission on the Churches' Participation in Development (CCPD) started working from 1970. The CCPD has worked since then to promote the struggle of the poor and the oppressed and called upon churches to organize support in that direction. After the Fifth Assembly of the WCC in 1975 in Nairobi, along with other objectives, the CCPD has particularly taken a stand to assist churches to make their contribution to the search for a just, participatory and sustainable society.<sup>5</sup> To advise the CCPD an Advisory Group on Economic Matters (AGEM) was created in 1978.<sup>6</sup> The scope of the work and advice of AGEM was wide as it was composed of economists, sociologists, political scientists and theologians.

The main component of "development" emphasized by the WCC in the 1950s was to raise the moral conscience of the world, urging the richer Western countries to share their abundance of resources with the poorer countries in order to reduce the difference between them. The "development" approach adopted by the WCC in the 1960s and 1970s consisted of getting rid of the fetters of injustice embedded in the political and economic institutions within countries and at the international level. This shift in emphasis was accompanied within the ecumenical movement by efforts to get member churches involved in development activities, particularly through action-reflection programmes of people's participation. This assumed that all poverty was caused by exploitation which was on line with the 'Marxist' theory and/or dependency theory. ( see. p.19).

At the Fifth Assembly in Nairobi in 1975 "development" was understood as a process and was defined as the struggle of the poor against the structures of domination and oppression.



The Assembly endorsed the view that the fight for institutional change within countries and in the context of international relations is a major part of the quest for genuine development.<sup>7</sup> Therefore, in the 1970s the emphasis of the ecumenical approach to development was on the liberation of the poor people. The notion of sustainability of development was also on the agenda of the WCC in the 1970s. These concerns were continued with further developments during the next decade.

The following threefold concern of ecumenical development activity emerged at the threshold of the 1980s as the WCC's stand in the development debate.

1. There is a conviction that the development of people is part of the gospel of salvation, even when it is concerned with the material aspects of life and the processes involved are primarily secular.
2. The churches have a special responsibility towards the poor and oppressed.
3. Development must be truly ecumenical in nature, comprehending the whole world in all its diversity.<sup>8</sup>

This threefold conviction raises two issues. First, "development" is an integral part of the gospel of salvation and therefore should be the goal of the church's mission to the poor because the church has a special calling and responsibility for their liberation. Secondly, the constituency of development is worldwide. It includes all groups, all people coming from diverse cultures and backgrounds. The development activity of the Church cannot be restricted to benefit only Christians. Thus, salvation in the context of development, liberation of poor people from oppression and wholeness in term of worldwide horizon were major concerns of the WCC during the 1980s.

The quest for a Just, Participatory and Sustainable Society (commonly known as JPSS) led

the WCC to the current stage (early 1990s) where the international economic order is criticized and justice is taken as the key issue for development.

### 3.3.2 Development Paradigms in the Ecumenical Movement

#### Unity & Mission of the Church

The ecumenical movement is committed to the unity of the Church. A document of the Christian Conference of Asia (CCA), a regional expression of the ecumenical movement in Asia, “Finding the Way together” contains the following understanding of the word ‘ecumenical’ in the context of unity and the mission of the Church.

The word ‘ecumenical’ is now generally used to refer to a modern movement for co-operation and unity which seeks to manifest the fundamental unity and universality of the Church of Christ. Since the word ‘oikoumene’ is the only word on the logo of the World Council of Churches, ‘ecumenical’ is usually identified with the WCC (Protestant and Orthodox)....

But in a broad sense, it should denote any attempt towards Christian unity, including similar efforts of the so called ‘evangelical’ and even the Catholics.<sup>9</sup>

Unity of the Church in the context of struggle with poor people for liberation was a slogan of the WCC during the 1970s and early 1980s, and attention in the CCA was focused on issues related to the suffering and hope of suffering people of Asia. CCA had special assemblies and programmes during these years. By unity and mission, the CCA believed that it should stand with people who were imprisoned and tortured for their struggle for the liberation of the poor in Asia. The stories recorded by CCA from Asian countries during these years were full of incidents of torture and imprisonment. Slogans like ‘living in Christ with people’ were a focus on the unity of the church in mission to the liberation of people. The ecumenical understanding of the unity of the church in mission is carefully defined and understood in the context of Christian Unity and Fellowship (Greek: *Koinonia*) . A study



guide for a better understanding of the WCC states the following in this regard:

God is love, and those who love God must love their neighbours. The Church is called to incarnate that love. Jesus prayed that his followers would be one, so that the world might believe. God has reconciled us to himself and called us to be agents of reconciliation.

Sharing the good news means taking on Christ's way of listening to and identifying with people. Churches are searching together for ways of doing mission that are relevant to given social realities and for ways of contextualizing the gospel.<sup>10</sup>

Mission and evangelism are considered in the light of God's concern for the poor and oppressed. The parable of the sheep and goats on the judgment day (Matt. 25:31-46) is among the key texts used to support the mission of the church in relation to identification with the poor and facilitating all activity required to help them to develop. The poor are taken as subjects in the field of mission. They have great potential and a key role in mission and evangelism. The poor and needy people are thus special agents of evangelism, of 'God's mission in the world' says Ulrich Duchrow<sup>11</sup> - a leading ecumenical theologian.

Though 'development' is a word not directly used in the circles of the WCC, social change and other related terms are taken as equivalent to it. It is integrated into the mission of the Church as a movement among the poor. Mission among the poor is taken as creating an awareness of sin with a connotation of being sinned against by the oppressor. The poor, as everybody else is, are sinners but there are forces which sin against them and make and keep them poor. The identification of those forces and fighting against them are starting points in the ecumenical theology of development. Raymond Fung stated "that a case can be made for missionary movements among the world's poor, particularly the poor in the third world". Addressing the Melbourne conference of the WCC in 1980 on world mission and evangelism he said:



I would like to make a case for focusing a missionary attention on building evangelization and witnessing communities of the poor which will discover and live their expressions of faith among the masses of the poor and oppressed.

There can be no serious understanding of Jesus' mission without reference to his commitment to the poor and the rejected of society. The bias of the ecumenical fellowship towards the poor is no less strategic a step towards the realization of the great commission of Jesus Christ.<sup>12</sup>

### Conscientization

Conscientization in terms of awareness- raising among the oppressed people for their liberation has been a major theme in ecumenical circles since the inception of the WCC.

Paulo Freire has been ascribed with having introduced the concept of conscientization. The translator of his book, 'Pedagogy of the Oppressed'<sup>13</sup> writes in the preface that the term 'conscientization' refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality.

Conscientization is usually related to development with note to transformation. Freire compares them as follows:

Thus, while development is transformation, not all transformation is development. The transformation occurring in a seed which under favourable conditions germinates and sprouts, is not development. In the same way, the transformation of an animal is not development. The transformation of seeds and animals are determined by the species to which they belong; and they occur in a time which does not belong to them, for time belongs to them.<sup>14</sup>

B.N.Y. Vaughan in his work, 'The Expectation of the Poor', while giving the Spanish root of the word 'conscientization' says:

The basic meaning of 'conscientization', of course, is to make people aware of themselves as individual persons. This implies helping them to break away from traditions, fears and allegiances which keep them in economic poverty and social stagnation. It is a liberating exercise which works through educating people about themselves and about their condition.<sup>15</sup>

The conscientization process is considered as 'development educational process' by many ecumenical theologians. It involves self-awareness about the realities of life. Some say that because it creates awareness about the realities and potential to change, it brings dissatisfaction and therefore carries a great limitation as a process of change. Also that people develop some kind of ideals about society which are not realistic. In many developing countries the process of conscientization is considered a risk, as it challenges those who are in authority and therefore is termed as a risky activity. Vaughan<sup>16</sup> describes WCC's two principal aims of Developmental Education (Conscientization) as follows:

1. To change the way of thinking and the traditional attitudes that produced and maintain current injustices both between and within nations.
2. To train men capable of promoting change, who would be able to detect the key problems and find concrete solutions.

The process of conscientization involves development and social change. Duchrow's work "Global Economy-A Confessional Issue for the Churches" has summarized these developments. This call includes the critical evaluation of the Church's structure as well, which has created some tension among different groups within the ecumenical movement. Conscientization is still a popular discipline discussed and projected in both religious and secular development debate. John Brohman in his work 'Popular Development' describes this as follows:

The emergence of new popular subjectivities has often been furthered by popular education and 'conscientization' efforts. These have been especially important for instilling self-confidence and inspiring self-expression among marginalized groups-without which effective human-resource mobilization, participatory decision-making, and genuine empowerment are impossible. Conscientization may be understood as a process of cognitive and evaluative transformation, particularly for the poor and marginalized, which seek to produce individuals who are better able to make informed, responsible choices, and have the inner strength and conviction to act firmly and decisively on them.<sup>17</sup>



Conscientization, thus, is a process of self-struggle against oppression and involves a discipline commonly known as praxis which involves action and reflection on the context. The process of praxis involves an evaluatory method which carries a great strength. One should note that conscientization is a term not used only by Christians. The ecumenical movement has embraced this process to implement its purpose of liberating people from any kind of oppression.

### Creation, Kingdom and Salvation

The theological basis of development in the WCC is based on the Bible in relation to the themes of creation, kingdom and salvation. The socio-economic realities of human life are understood as key issues in ecumenical theology. The doctrines of creation, kingdom, and salvation include reflections on present disorder and alienation and material needs to be met. It aims at a practical understanding of the topic and calls for practical action.

Salvation is understood as physical liberation of the oppressed and peace and justice for the poor people in their political situations. In an important consultation on "Salvation Today" (Bangkok, 1973) it was said:

Salvation is the peace of the people in Vietnam, independence in Angola, justice and reconciliation in Northern Ireland <sup>18</sup>

Ecumenical Theology has focused and projected its emphasis as Christo-centric. The kingdom of God has been described with a direct reference to Jesus Christ as its inaugurator and implementer. The themes of many WCC Assemblies were Christo-centric. While projecting a Christo-centric kingdom theology, the WCC has been conscious of taking the functions of Jesus over and above his person. M.M. Thomas



describes this distinction as follows:

Though the decisiveness of Jesus Christ was confessed, it was not the 'nature' of his person but his 'functions' in the world as bearer of God's grace that were taken up as the topic of exploration in the WCC Assemblies.<sup>19</sup>

In the midst of oppression of any kind, the Church is considered a herald of the Good News of the Kingdom of God. There is a great sense of unity of the Church understood in ecumenical circles, but this unity is extended to all humans keeping in view that all the world is God's creation. The ecumenical theology confesses Christ as God and Saviour but at the same time, considering the plurality of human contexts, it demands a theology of life, thus ending up with pluralistic emphases. Salvation in the context of 'peace for all people' is considered in a much wider context.

#### Justice for the Poor in the context of the International Economic Order

In the WCC, more emphasis has been given to part two of the Great Commission. Referring to his work experience with the Hong Kong Christian Industrial Committee, Fung says about Christian faith and the poor:

Men and women are not only wilful violators of God's laws but are also violated. The gospel should not only call on people to repent of their sins; it must call on them to resist the forces which sin against them. A community of the sinned-against's struggle with the forces of sin is an evangelizing context. It is in a community in struggle that evangelism takes place.<sup>20</sup>

Struggling against the sin of exploitation as a mission activity is a basic tenet, belief and commitment in the ecumenical movement. Development in the context of the mission of the church inevitably is linked with the liberation of the poor from the forces which exploit them. To identify the exploiters and create awareness of combating them is considered a key strategy in ecumenical circles.

Development in ecumenical circles is based on reflection on the human situation with a motive of critical evaluation of the political and economic institutions. Referring to them in the context of Biblical norms, the WCC report on "Political economy, ethics and theology; some contemporary challenges" (1978) contains the following:

The ecumenical movement has historically been concerned with many aspects of political economic thought and structures. This concern has included a desire to understand more clearly political economic reality and thought as they exist, to search for ways to vitalize political economic analysis by reference to ethical norms inspired by a faithful interpretation of the Gospel and, therefore to press for a change that will bring justice in the world.<sup>21</sup>

The concern for justice is great in the WCC and it seeks an evaluation of the Church structures also. Catherine Mulholland has written:

Concerns call for reflection. If reflection demonstrates significant violations of the principles of justice, participation and sustainability and, in particular, the exclusion, exploitation and oppression of poor people and vulnerable groups, then a radical critique is required of Christians and churches.<sup>22</sup>

Regarding the ecumenical concern for justice in economic order, Duchrow writes:

Over and above the economic system itself, of course, there are other vitally important aspects to be taken into account if the structures are really to be oriented towards justice. The most important of them is the political dimension, both national and international.<sup>23</sup>

The WCC has studied transnational corporations (TNCs) carefully and has adopted a strategy to monitor the accountability of TNCs to people. The power of the TNCs is questioned. With reference to the large-scale technology and organization of TNCs, appropriate technologies have been examined by the WCC. Regarding the question of justice in economic order in the context of the WCC Central Committee in 1982, after adopting the report of the TNC study, Duchrow writes:



Justice is never divorced from Christian love; in other words, Christians must always be concerned with the structures of society. This is why the WCC Central Committee in 1982, after adopting the report of the TNC study, also urged the member churches as a matter of priority "to work , in close collaboration with those affected and involved in TNCs issues, on theological reflection on TNCs and related economic problems".<sup>24</sup>

On the basis of a new paradigm during the late 1980s and early 1990s, development in ecumenical circles consists of judging the international economic order in the light of the gospel message, economic affairs cannot simply be reduced to production and consumption of goods but must be related to people's lives and values, especially those of the poor and the oppressed people of all societies. The theological basis for this paradigm is that Jesus is the liberator of the oppressed and exploited.<sup>25</sup>

The ecumenical approach to development embraces the secular concerns for development which define development in terms of the well-being of all people. The welfare aspect of human development, advocated by most modern economists, and the issue raised in the rural development debate- that the rural poor are to be considered subjects of development, described in chapter 2 in the context of justice and equity are projected in the ecumenical movement with explicit reference to Jesus and the Bible. The ecumenical concern for justice and participation in the context of equity is as follows:

The pursuit of justice goes beyond distribution and involves participation in deciding what is produced and how it is produced. Participation is a human right.<sup>26</sup>

Raising the issue of violation of human rights with reference to general physical torture, kidnapping, arbitrary arrests, and inhuman punishment committed by political authorities, AGEM in their meeting in 1980 recorded that both economic development and promotion



of human rights can happen simultaneously in the Third World countries. They pleaded:

Every person has a right to life and this carries with it the right to his own beliefs and the pursuit of his happiness.<sup>27</sup>

Over the years the WCC's analysis of economic life has been sympathetic to social solutions. Commenting on WCC's "Statement on Economic Matters" after the Canberra Assembly in 1991, Donald Hay, in his article 'What does the Lord Require', noted:

The WCC...requires that those who wield economic power need to be made accountable, not just to God, but also to their community. Each society should be allowed to seek solutions that are appropriate to its own culture and traditions. The WCC statement accepts that the solution of economic problems is a responsibility of government. It (WCC) urges that churches should have a 'commitment dealing with economic issues from faith perspective'.

Furthermore, it urges that Christians and churches should undertake a searching examination of their own lifestyles, priorities and structures and of their involvement, directly or indirectly in economic life, in the light of the Christian vision of economic justice. Unless the church can reform itself in the light of Christian teaching, then it has no right to address secular authorities.<sup>28</sup>

The ecumenical concern for justice and equity in the context of economic order is further broadened in the process commonly known as Justice, Peace and Integrity of Creation which is discussed as follows.

### Justice, Peace and Integrity of Creation

Justice, Peace and Integrity of Creation ( JPIC) is seen as a process in ecumenical circles and also as a vision of the next millennium. The final document and other texts of the conference held in Seoul , Korea , on 5-11 March 1990 , were published under a heading ' Now is the Time'. The main concern of the WCC from this conference in 1990 is that there are threats to life. These threats are viewed as violation of justice, disturbance of peace and abuse of land. The convocation on JPIC was held to highlight the

interconnectedness of these three areas of life and to call for an affirmation on justice, peace and the integrity of creation. The WCC continues to facilitate the ecumenical process, and through its own programmes addresses the concerns of JPIC. The following are some extracts from 'Now is the Time':

God- giver of life: we share the conviction that God, the giver of life, will not abandon the creation.

God's covenant: We remember God's covenant with humanity and, indeed , with the whole of creation.

Discipleship in a period of survival: Christ calls us to radical discipleship...God's love seeks in the first place the weak, the poor and oppressed. God never forgets the victims of human violence. Given the complexity of modern society and the fragility of peace among nations, violent conflicts pose a greater danger than ever before in history.

Christian hope is a resistance movement against fatalism.

Following are some extracts from the affirmations of the convocation.

Therefore we affirm that all forms of human power and authority are subject to God and accountable to people. This means the right of people to full participation.

We will resist any exercise of power and authority which tries to monopolize power and so prohibits processes of transformation towards justice, peace and integrity of creation.

We commit ourselves to support the constructive power of people's movements in their struggle for human dignity and liberation as well as in achieving just and participatory forms of government and economic structures. (Affirmation I )

Affirmation II in the context of struggle for structural change reads:

Charity and aid projects alone cannot meet the needs and protect the dignity of the world's poorest billion people of whom women and children are the majority. The solution to the debt crisis can only be found through a just, equitable world economic order and not in palliative measures like the re-scheduling of debts.

The JPIC included the issues of human rights, gender, freedom, peace, dignity and commitment , etc. as integral parts of the process.

The range of an ecumenical theology of development includes all socio-economic and political areas of human life and the natural environment. The active participation of the



poor as subjects of development is invited in the context of meeting basic human needs, justice and participation, sustainability, self-reliance, universality and peace .

### 3.3.3 General Impression and Summary

The general impression of the present ecumenical theology of development is a focus on achieving change in social structures by urgently changing the world economic order .

Salvation has been considered and understood in its socio-economic context in the WCC circles.

Human Rights are taken as an integral part of justice in ecumenical theology.

The overall concerns of ecumenical theology of development can be summarized as follows: Firstly, three concepts of development have been adopted in ecumenical circles, i.e. justice, participation, and sustainability.

Justice is defined in terms of the Old Testament concept of righteousness which challenges the injustice in a society in which the poor go hungry and are exploited by the rich, and the New Testament understanding of love or agape. This has taken political economic shape as optional, voluntary aid from nation to nation.

Participation is the pursuit of justice going beyond distribution and involves participation in deciding what is produced and how it is produced.

Sustainability includes issues like the wise use of finite resources, the practical understanding of the interrelation of humankind with nature and the use of technology for the conquest of nature, and the way in which the technical domination and maintenance of nature have contributed not only to the liberation of people from oppression but also to



their domination.

Secondly, ecumenical theology is concerned with the development of people in their struggle to liberate themselves from foreign domination, their fight to improve their economic conditions and their fight against various forms of oppression.

Thirdly, there is a conviction within ecumenism that the development of people is part of the gospel of salvation, even when it is concerned with the material aspects of life and the processes involved are primarily secular. In this context, it is affirmed that the churches have a special responsibility towards the poor and oppressed and therefore development should be truly ecumenical in nature, comprehending the whole world with all its diversity.

Fourthly, the strategy for development is that it should be given a wider definition. It should meet both the material and non-material needs of the people. The central issue, i.e. development by whom and for whom, should be faced and addressed pragmatically.

Finally, the goal of development should be defined as the enhancement of the quality of human life, both personal and social, in the process of human beings' creative interaction with each other and with their environment.<sup>29</sup>

Because of its commitment to secular trends, the ecumenical theology of development gives the impression that God is more of a static being. It is the Church which does everything on God's behalf. One should also note that the concerns of ecumenical theology of development are very similar to those of the secular development debate.

It is further noted that throughout the years under observation in this study, there has been little evolution in terms of defining new priorities and implementing new plans by the WCC. There has been repetition of an ideology and no feedback was received from actual implementation of the ideology. This may explain why the churches are withdrawing their

support, both in personnel and finances, for this type of work. This may also help to explain why Bishop Samuel of Multan (as will be seen in Chapter seven) began, in the mid-1980's, to use the term 'Christian Education' rather than 'Conscientization' which has been in use since 1970s.

### 3.4 Evangelical Theology of Development

Bruce Nicholls and Bong Rin Ro describe Evangelical Christians as follows:

Evangelicals believe that the holy scriptures are the divinely inspired and trustworthy word of God and the supreme authority in all matters of faith and conduct. Evangelicals strive to put themselves under this authority and accept the discipline of scripture.<sup>30</sup>

This belief, of taking scripture as authority, has led evangelicals to define and implement their distinct theological views in the area of theology of development. Their views are in sharp contrast to ecumenical theology and include the following.

An evangelical theology of social ethics finds its basis in the doctrine of humanity and the doctrine of God based on the biblical materials. Humanity's fallen state is taken as the primary cause of their oppression and environmental distortion. Therefore, this sinful nature and the need for redemption and reconciliation are preconditions for any positive change in society (D.Guthrie).<sup>31</sup>

Evangelicals believe in the transcendental aspect of Christian faith and are greatly concerned not to focus on development merely in a socio-economic way, but rather to link it to the purpose of human existence i.e. a relationship with God. Commenting on human beings' state of being body and soul Ronald Sider says :

We are made for relationship with God and invited to live forever in God's presence. Therefore, any solution to the human problem that focuses primarily on economic development or structural change via politics is bound to fail.<sup>32</sup>

Sider's observation is a critique of secular theory and ecumenical analysis of human disorder focusing on mere structural change as a remedy to it.



In evangelical circles positive change is seen as a result of God's activity through his Holy Spirit in Jesus Christ's atonement and resurrection. As a result of this the Church is to be an agent and model of peace and justice in the society. Biblically the gospel is defined as good news to the poor. Poor people, within their own terms and expectations should discover the news to be 'good'. Sugden calls this 'experiential theology' and affirms that atonement is basic to the evangelical theology of development. He says:

Evangelical theology based on the atonement frees people from the destructive power of sin and death on their own perception of who they are; it gives assurance of new identity of economic powerlessness and victimization which can only be resolved by the victory in conflict with the powerful.<sup>33</sup>

Describing the biblical view of justice as the corrective to the situation in which the strong have exploitative power over the weak, Sugden further subscribes to the role of poor people as being to develop creatively on the basis of their personal change which has lasting consequences and worth. He says:

Evangelical theology also enabled poor people to develop creatively. First they could bring change into their own situation, of their personal and family lives. In the evangelical view, personal change has eternal worth. In a hierarchy of values where all the emphasis is put on social change, personal change with eternal consequences is regarded as at best a sop, at worst a dangerous diversion.<sup>34</sup>

### 3.4.1 The Historical Context of Evangelical Theology

The current evangelical understanding of "development" in evangelical circles is indebted to a series of International Congresses on Social Concern, starting formally with the Chicago Declaration on Evangelical Social Concern in 1973. Addressing the issues of economic development and the expansion of military power, the Chicago Declaration

(1973) acknowledged God's claim on human lives and that God required the demonstration of love and justice. The declaration included the call to demonstrate repentance in Christian discipleship, that confronted the social and political injustice in the Nation (the USA). Materialism and mal-distribution of the nation's wealth and services were criticized. Justice (righteousness) of the nation with an eschatological note (accountability to God) was stressed in the Chicago Declaration.<sup>35</sup>

The wider evangelical debate on social ethics started from the Lausanne Congress in 1974 and progressed through the Wheaton Conference on 'The Churches' Response to Human Need 'in 1983. The Manila Manifesto of the LCWE in 1989 was also a significant development towards defining the social responsibility of the Church. The evangelical concern for a social responsibility has continued through consultations at different forums of evangelicals. The following is a brief synopsis of these discussions.

At the Lausanne Conference in 1974 an unofficial statement entitled "Theology and its implication for radical discipleship" emphasized the "Nazareth Manifesto", based on Jesus Christ's recorded words in Luke 4, concerning God's kingdom. It expanded the boundaries of the evangelical understanding of social concern that the gospel is the Good News of liberation, restoration, wholeness, and salvation that is personal, social, global and cosmic.

These confessions gave a wholistic direction to evangelical commitment to the poor and underprivileged. In the Madras Declaration on Evangelical Social Action in 1979, it was felt with regret that the Church had failed to evaluate critically its involvement in development. It was resolved:



to assess critically the role of Christian institutions for education, health, agriculture and relief and any institution having this allied concern according to the principles of people's participation, justice and service to the poorest.<sup>36</sup>

This assessment of the Madras Declaration of the Church's role, in the light of people's participation, justice and service to the poor in education, health, agriculture and relief, was another significant development in evangelical circles for wholistic mission. One should note that evangelicals previously frequently denied the rights and neglected the cries of the underprivileged and those struggling for freedom and justice.

The Lausanne Committee and the World Evangelical Fellowship set up a series of study groups and called several global and international consultations jointly or separately to project the urgency of an evangelical approach to development. The areas of personal and national simple lifestyles, stewardship, poverty and wealth, new community and international development were defined as matters for study. In the area of international development, the poverty situation was linked to an unjust international economic order which was to be challenged by the Church.

One of these consultations was the Consultation on the 'Theology of Development' held in March, 1980 at Hoddesdon, UK called by WEF to address "development". The findings included:

The mission of the church includes the proclamation of the gospel and the demonstration of its relevance by working for community development and social change. The church is called to work for that justice in society which God wills.<sup>37</sup>

Those meeting at Lausanne 1989 at Manila assented to a covenant containing significant commitment to social action. The Manila Manifesto reads Christian social responsibility as follows:



We affirm that God is both the Creator and the Judge of all. We therefore, should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person regardless of race, religion, colour, class, sex or age has an intrinsic dignity because of which he or she should be respected and served, not exploited.<sup>38</sup>

In the context of the Lausanne Movement's concern in the areas of justice, reconciliation and liberation of men and women from oppression of all kinds, social concern has been understood as a part of mission of the Church. This development would mean that one could be involved in social action and still be an evangelical.

Some evangelicals felt that Lausanne was going too far away from the biblical understanding of evangelism to the extent of giving way to the Social Gospel and Universalism<sup>39</sup> and accepting the line of the WCC. Arthur Johnston, a colleague of Billy Graham from USA said in this regard:

The implication is that by including social action within mission, evangelicalism is in danger of going the same way as the WCC.<sup>40</sup>

The conservative evangelicals are concerned to keep the theology of mission and evangelism unaffected by any other activity including social concerns. Because of this fear, there has been a split in Lausanne Movement. The conservative evangelicals have formed a group known as AD 2000, which emphasizes world evangelization. It incorporates the wholistic language at certain points but its thrust is on proclamation.

This began a process where there was (a) still a division of the issue of priority of evangelism over social concern and (b) there is still a discussion about evangelism, gospel and development of wholistic mission. In this context wholistic mission is defined to affect the whole society. It is not just doing evangelism and some social work (V. Samuel:1995).

Thus, it can be seen that, regarding the relationship of proclamation/evangelism and social action, evangelicals have taken one of the following three positions:

- 1) Those who give evangelism primacy and priority over social action e.g. A. Johnston.
- 2) Those who believe that evangelism and social action are two partners in the mission of the church. J. Stott, whom we will examine later, is an example of this. (see p.102).
- 3) Those who regard evangelism and social action as aspects (dimensions) of one mission i.e. sharing the Good News to all men and women within the context of 'Shalom'-wholeness. D. Bosch, whom we will examine later, is an example of this. (see p.103).

The International Fellowship of Evangelical Mission Theologians'(INFEMIT), founded in the early 1980s,<sup>41</sup> has a commitment to wholistic mission and defines the theology of development as a reflection on the reasons for Christian involvement in development, the method of involvement, and the goal of involvement from a Christian and biblical perspective. INFEMIT has provided a forum for discussions to broaden the acceptance of wholistic mission. The Oxford Centre for Mission Studies, a research institute, provides facilities for many of INFEMIT's activities. The Oxford Declaration on Christian Faith and Economics (1990) is one example of INFEMIT's commitment towards social concern as part of mission of the Church.

The above mentioned discussion shows that evangelical theologians accepted the biblical imperative of engaging in a biblically-based involvement in social action. This imperative has led some evangelicals to actually involve in social action and others to approve a biblically- based social concern.



### 3.4.2 Development paradigms of the Evangelical Theology

#### Mission of the Church and Development

Most evangelical missiologists and mission theologians<sup>42</sup> agree to be committed to the cause of the mission of the Church which is the Good News of Jesus Christ. This is with a conviction to adopt a broader approach to the Mission of the Church. Ronald Sider describes evangelical social concern as relief, development and structural change. He says:

In relief, we minister to victims of natural or social disaster, seeking to provide immediate hand-outs of food, shelter, and other necessities so people survive.

In development we seek to help individuals, families, and communities obtain appropriate tools, skills, and knowledge so they can care for themselves. Structural change happens at the macro level of law, politics and economic life.

Politics is one of the important ways to change the basic societal structures in a way designed to create greater freedom, democracy, economic justice and environmental sustainability.<sup>43</sup>

Sider believes that relief prevents starvation or deprivation but development brings self-reliance. To have structural change in the face of immense hostility of the elite towards development activity, he states that Christians should be involved in political activity to work for justice in society.

In defining the mission of the Church, about a dozen different theological opinions have been formed. They range from exclusive proclamation of an individual salvation message to radical social change even if force is to be used to release people from oppression in any form.



Tokunboh Adeyemo, the General Secretary of the Association of Evangelicals of Africa, addressing a consultation of the Lausanne Committee for World Evangelization (LCWE ) & the World Evangelical Fellowship ( WEF) in 1982 at Grand Rapids, USA, pointed out nine different positions<sup>44</sup> taken by evangelical theologians with regard to the relationship of evangelism and social action. After discussing the conservative and wholistic approach to mission of the Church, Adeyemo concluded his paper ' A Critical Evaluation of Contemporary Perspectives 'as follows:

To answer the question, "Which comes first?" I will say that the reality of life doesn't usually present itself to us in either/or. More often we are engaged in both/and. And like our Lord Jesus Christ our witness must be in words and deeds. However, if a hair-splitting choice of priority has to be made, the Holy Spirit, our paracletos, will guide us.<sup>45</sup>

The evangelical commitment for social concern and wholistic mission are two key aspects of discussion. They are closely interconnected but, for ease of identification of emphasis, are separately discussed as follows:

#### Evangelical Social Concern

In order to have a clearer commitment and play a more vital role towards the underprivileged, the Lausanne Committee for World Evangelization and the World Evangelical Fellowship arranged a "Consultation on the Relationship between Evangelism and Social Responsibility" (CRESR) which met at Grand Rapids (USA) in 1982.

Three types of relationship have been recorded by this consultation: Firstly, social responsibility is a consequence of evangelism, social responsibility is more than the consequence of evangelism; it is also one of its principal aims. Secondly, social activity can be a bridge to evangelism. It can break down prejudice and suspicion, open closed

doors, and gain a hearing for the Gospel. Thirdly, social action not only follows evangelism as its consequence and aim, and precedes it as its bridge, but also accompanies it as its partner. Social concern leads to social action, therefore, 'social responsibility and social action' should be understood in that sequence. The consultation concluded that the relationship between social action and evangelism is as follows:

Thus, evangelism and social responsibility, while distinct from one another, are integrally related in our proclamation of and obedience to the Gospel. The partnership is, in reality, a marriage.<sup>46</sup>

The term 'marriage' for the relationship of evangelism and social action shows that the Grand Rapids consultation understood the relationship of evangelism and social concern to be inseparable, and that each is more complete when together. One should note that with all its efforts to declare evangelism and social concern to be inseparable, CRESR was not able fully to integrate evangelism and social concern. It was in Wheaton in 1983 when a full integration of these two aspects of Church's mission was achieved.

The evolving evangelical theology of development was advanced by the Wheaton Declaration (1983) on "The Church in Response to Human Need." The Wheaton Consultation was the first occasion to the use of the term 'transformation' which has since then been a defining term for evangelical wholistic mission involvement in development. This was the first time that this term was used significantly. It was distinguished from development because it addressed the issues of past and future, transcendental and imminent, and God's and man's role in development. With regard



to the antecedents of 'transformation', it is difficult to trace the usage of the term.

What we noted is that 'transformation' was used with reference to 'cultural transformation and mission' from the 1960s. (C. Kraft, 1979). Liberation theologians also used 'transformation' in connection with liberation. Transformation was considered a result of liberation from oppression by liberation theologians. 'Wheaton 83' described 'transformation' as both a process of change and a result of liberation, thus focusing on a wholistic approach to mission and development.

Transformation endorsed the need for change in both persons and society, communities and structures. This overcame the conceptual division which had made personal change an irrelevant diversion from social change as noted above or given such primacy that it was assumed changes in society would follow.

Extracts of the main findings of the conference are as follows:<sup>47</sup>

1. Only by spreading the Gospel can the basic needs of human beings be met. Evangelism is an integral part of the total Christian response to human need (Matt. 18:18-21);
  2. The Church has a calling not to conform to the values of society but to transform them (Rom. 12:1-2);
  3. The international economic order ignores the structural context of poverty and injustice and this increases dependency and inequality;
  4. Not only development but transformation is what is needed for society. Transformation can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ;
  5. Stewardship in the use of natural resources and personal wealth is to be highlighted;
  6. Poverty is not a necessary evil but often the result of social, economic, political and religious systems marked by injustice, exploitation and oppression;
  7. The local church is the basic unit of Christian society. Integrity, leadership and information are essential for the transformation of attitude and lifestyles of the members of local churches.
- The basis of Christian involvement in development is love for the neighbour i.e. showing concern to all in need (New Testament principle) crossing the boundaries of nationalism; and God's activity of salvation for human kind. The evangelical commitment to development is considered to be an extension of what has already been started by God.



Sugden, in his article, “Witnessing to the Living God in Development” (1986), states that ‘transformation’ unlike ‘development’ had more credibility as it did not have a suspect past like that of development. His article contains four major points regarding the explanation of ‘transformation’. Those four points highlight the following:

- (i). It (Transformation) affirms God’s activity and initiative without undermining the role of people.
- (ii). It affirms the need for value change, both in the hearts of people and at the hearts of systems. A fundamental change in values is central to any lasting change.
- (iii). It affirms the need for transformation among all people.
- (iv) It affirms the contribution of prophecy and of wisdom.

In the context of ‘secular’ orientation and the so called ‘wholistic’ approach to development, Sugden, further says:

Development understanding originates from a secular starting point, and assumes that if the right input is given, economic development will take place. Some Christian development workers have had the idea that if they went with appropriate economic and other inputs and added Christian motives and values of honesty and efficiency they would see change. By and large this has not happened. Some talked of ‘wholistic’ development in order to include spiritual and human dimensions in the process: development of people especially towards God. But this attempt seemed to be a ‘bolt-on’ approach: to take an essentially secular process and add the ‘spiritual’ component which was lacking to make it Christian... People suggested the term transformation because it has a biblical starting point.<sup>48</sup>

Sugden’s exposition shows that Evangelical Christians committed to ‘Transformation’ had a clearer understanding of a value change in the economic system of society. This change comes from God and humans respond to that actively. The notion that transformation is for all people negates the idea that some need transformation and others not. Evangelicals committed to transformation believe that transformation can not

be either an overlay on some existing activity for development or just additions to that, but, with a biblical basis transformation is a fresh activity. Therefore, they define their role in development by not separating spiritual change from material change but to keep them together. They identify God's purpose of bringing both spiritual and material change. (Sugden:1986).

Evangelical theology's emphasis on social concern was then manifested during the Lausanne II Conference held in Manila in 1989. Some key leaders stressed the need to address the conditions of the majority of the world's people and to obey the biblical mandate to share the good news with the poor who are the majority of the 'unreached'.<sup>49</sup> This suggests that many evangelicals have currently redefined the term 'unreached' seeing the poor as the majority of the 'unreached'. Previously, 'the unreached' was only used for the 'lost' who had not heard the proclamation of the Gospel. The editors of the journal 'Transformation' were key leaders at Wheaton 83 and began the journal to continue the Wheaton theme of transformation. They observed that Lausanne II could not talk about evangelism without facing ethical issues. They considered that Lausanne II had strongly affirmed a wholistic approach to mission.<sup>50</sup> The wholistic approach of Lausanne was not grasped by all members present. Sugden has summed up evangelical theological position of social ethics with reference to developments via the Lausanne movement and Wheaton 83. He also mentioned the ambiguity of Manila 89. He says:

In search for a more comprehensive view, Lausanne 1974 affirmed the importance of proclamation, conversion and church planting. Lausanne also evidenced concern for involvement in actions of justice to build a society of justice, equality and love. One way to solve the relationship was to see these two mandates: the creation mandate and the redemption mandate; the social and the spiritual. Lausanne, CRESR and the Pattaya Consultation adopted the two mandate view. The Wheaton Consultation of 1983 coalesced the two into one mandate. The Manila Consultation of Lausanne in 1989 was



ambiguous, following which the AD 2000 movement reverted to two mandates.<sup>51</sup>

### Wholistic emphasis in evangelical circles

Evangelical social concern has highlighted the place of good news for the poor in terms of justice, reconciliation and peace. Social concern has been adopted as a discipline in Christian mission to the world not only to relate to people as 'lost' in the sense of those needing repentance but also in the sense of being underprivileged. A wholistic emphasis has been a step further to broaden the issues of justice within and outside the church.

During the 1980's, a move to a wholistic understanding of the Church's mission among the Western and the Two-Thirds World evangelicals began which considers evangelism and social action to be both integral parts of the mission of the Church. John Stott is much respected in evangelical circles for his biblical position on contemporary issues. He writes about the wholistic mission of the church:

Authentic mission is a comprehensive activity which embraces evangelism and social action, and refuses to let them be divorced.<sup>52</sup>

Stott's concern to bring evangelism and social action together as equal parts of mission has been influential. He believes that Christ sends the Church into the world to witness and to serve and therefore the mission of the church cannot be limited to proclamation evangelism. Stott gives a three-fold basis to his conviction, stating that the God of the Bible is a God who cares about the total well-being (spiritual and material) of all human beings he has made. Jesus' ministry consisted of both preaching and compassion, so that effective communication of the gospel by the Church can only be possible if the verbal communication exhibits itself in action in the pattern of the Incarnation i.e. God's Word



became visible.<sup>53</sup>

David Bosch, a leading evangelical mission theologian from South Africa, in his article 'In Search of a New Evangelical Understanding' says:

Therefore, unlike Stott, I would not call evangelism and social action separate components or parts of mission, but dimensions of the one, indivisible mission of the Church..

I say 'almost' to give expression to the idea of a creative tension between the evangelistic and serving dimensions of the Church's involvement. The two are not the same (evangelism is not social action nor social action evangelism ) but neither can they be separated.<sup>54</sup>

The evangelicals who believe in wholism state that instead of equating mission simply with evangelism, we should speak of the total mission of the Church to the world. Social action aids evangelism. It is complementary instead of a substitution.

Rene Padilla, former General Secretary of the Latin American Theological Fraternity is among those who project a wholistic view of Christian mission. He sees positive social change in meeting the needs of the poor so that they can play their intended role before God and in society. According to him there is no room left for the idea that one can be concerned about spiritual needs and discard the material ones or that God is interested in evangelism but not in social responsibility. As Christians one needs to live his or her life with this in mind. Sacrificial living based on Christian giving is a key issue in Padilla's thought. He says:

How much we give is far less important than how much we keep for ourselves.<sup>55</sup>

Norman E. Thomas, in his book "Readings in World Mission", describing Evangelicals and the Whole Gospel under a section on 'Transforming Persons and Structures' refers to Samuel Escobar and states that Christian service is not optional. It is not something we can

do if we want to. It is the mark of the new life. So to discuss whether we should evangelize or promote social action is worthless. They go together. They are inseparable. One without the other is evidence of a deficient Christian life. So we must try to justify service for our neighbour by claiming that it will “help us” in our evangelism.<sup>56</sup>

Some theologians within the evangelical circle take development directly as part of the church's mission and evangelism and thus are committed to wholism. Vinay Samuel while giving his critique on the WCC stand of diminishing the potential of development with regard to evangelism, says:

Christian involvement in development opens people to Christ. It has to, otherwise it's not Christian.<sup>57</sup>

There is actually a bifurcation in the understanding of wholism among evangelicals i.e., the Church-growth Model and the Kingdom Model. The former tends to be committed to Church planting and at the same time responding to physical needs of people and the latter model is committed to the transformation of society and takes church planting as a part of it. Sharing a theological perspective in the context of Asian countries in this regard at the Chiang Mai Consultation of November 1994 Samuel writes as follows:

Most see wholistic ministry as primarily the activity of Church planting while responding to physical and social needs of the people. They see holism as means- the goal of the mission is the planting of the Church. They (kingdom model) see Transformation that emerges in a community that includes the Planting of a Church.<sup>58</sup>

Because of Vinay Samuel's leading role in the development of wholistic mission theology over a period of 19 years since 1978, (Samuel was among those who drafted the Madras Declaration in 1979 and was the chairman of the Wheaton 83), it is appropriate to have



some discussion with regard to his role and thought in this regard. It has already been stated above that both the Madras Declaration and Wheaton 83 were significant occasions to the extent of being turning points in terms of a development of thought in evangelical circles for 'transformation' of individuals and society. Chris Sugden in his recent book 'Seeking the Asian Face of Jesus', based on his doctoral thesis of the late 1980s, has described Samuel and his theology of wholism at length. Samuel's understanding of development is part and parcel of his understanding of wholistic mission.<sup>59</sup> Referring to the Lausanne Congress, Sugden further says that there is little dispute over the place of evangelism and social responsibility in the mission of the Church.(1997:338) Samuel claims that contextualisation and wholistic mission is the success of the mission of the last 30 years in sticking in, in getting involved and reshaping the whole of life- this is the real development in mission, (Sugden, 1997:338-339). Regarding the place of church planting and social action in the mission of the church, Sugden mentions that in 1993 Samuel expressed some appreciation for the separation of church planting and social action in the mission of the Church. (1997:340). This shows that there is no fixed division between those sides but there is an area for ongoing discussion.

The conclusion of the above discussion is that both evangelism and social responsibility are part of the mission of the Church which paints a picture of wholism. Development is part of Christian mission. The success of Christian mission lies in the Church's motives to contextualization and wholistic approach to address the practical side of life as whole.

As already stated with reference to Samuel, there is a bifurcation of 'wholism' into Church-growth and Kingdom Models of wholism. With reference to Samuel and concluding some of his own views Sugden summarizes the discussion as follows:

‘A Church growth theology of mission can expand its understanding to include holistic ministry, but the centre of such understanding of holism is the proclamation of the gospel and planting of churches’. In such a perspective ‘the goal of mission is the planting of a Church. Church Planting is the key indicator of impact and wholistic ministry is regarded as useful and sometimes as a very effective means of church planting.

By contrast, a holistic ministry based on kingdom theology of mission ‘centred in the rule of Christ over the whole of life, seeks to impact a community with the values of the kingdom and the spiritual challenges of the kingdom. It recognises that enabling people to experience Christ’s Lordship is the key to holistic ministry’. Such a ministry looks at the transformation that emerges in a community which includes the planting of a church.<sup>60</sup>

The current theme of wholism in the sense of addressing all life is linked to ‘Transformation as Mission’. The word ‘Transformation’ which emerged in evangelical circles at Wheaton in 1983 as noted above, has been in wide use in the developmental debate in secular and ecumenical circles as well. The distinctive aspect of the evangelical use is that evangelicals have discussed and projected transformation in the context of the mission of the Church to the whole of life. Samuel describes a concern for transformational mission as, ‘Such a ministry looks at the transformation that emerges in a community. Particularly important is the realm of culture, value system, structures and direction’. (Sugden, 1997:342). Thus transformation, wholistic mission is described by Sugden to include the following:

The process includes the integration of evangelism and social action, interpretation of the Bible in context and the addressing of the gospel by the Christian community in relation to the culture in which it is set, the social dimension of the gospel which focuses on the poor and on reconciliation, and the process of the community building.<sup>61</sup>

There is a growing consensus among Christians on the reciprocity between evangelism and Christian service, between proclamation of the gospel of Jesus Christ and participation in human liberation says Norman Thomas.(1995:146). Thus, transformational and wholistic mission is considered to express a full integration of evangelism and social action. In



doing so studying the Bible in context and the social dimension of the gospel, with a focus on the poor, is highlighted, thus leading to a process of community building. This highlights evangelical concern for community development as a process and to some extent a result of Christian mission.

### 3.4.3 General Impression and Summary of Evangelical Theology

Evangelical theology has developed significantly over recent years, to a point where social concern is recognized as being biblical and one can be involved in development work and still be an evangelical Christian.

The general impression of evangelical theologians with regard to their views of development and social change, is that firstly, they recognise the challenge to respond to human need both physical and spiritual. However, while recognising the need for participation in addressing the physical affliction of the poor, there is a diversity of thought and conviction over the question of the primacy of proclamation and social action. One should also note that in the light of a commitment to wholistic mission, there is an emerging consensus over the transformation of individuals and societal structures, thus giving way to issues of equity and justice for poor people. This leads evangelicals to a stage where peace, reconciliation and community development are considered to be products of development.

In this context, it could, therefore, be said that the gulf between evangelical and ecumenical theologies of development is bridgeable because many evangelicals can approve of the development work undertaken by ecumenicals. In the case of Pakistan this applies to the dioceses of Multan and Hyderabad in terms of their common

commitment to development of people.

Secondly, the Good News aspect of the Gospel of Jesus Christ is highlighted by many evangelical theologians in terms of the expectations of poor people for God's action towards them. This leads poor people to experience their own development and therefore highlights evangelical theology's potential for social action in a transcendental context. This also gives an impression that God is active in development and that human motivation to development is a positive response to God's activity. The spiritual dimension of the development process is a point of evangelical theology which is distinct from secular theory and ecumenical theology of development.

Thirdly, with regard to socio-economic and political aspects of development, evangelicals are conscious of not depending on human efforts to the extent that the purpose of the existence of human beings is overlooked.

Fourthly, great concern for sacrificial involvement in development is shown by evangelical theologians.

Finally, one should note that there has been a significant progress in evangelical theology towards socio-political analysis of human situations, and in participation in the struggle with the poor. The development in Christian mission on a wholistic line was a gradual positive change in the thought and practice of many evangelical theologians. This has its implications for the work of Bishop Jiwan of Hyderabad Diocese.



### 3.5 Conclusions

The following are some concluding observations of the theologies discussed above.

The two distinct theological approaches under study in this chapter, i.e. Ecumenical and Evangelical Theology, have their distinct methods of evaluating the problem of poverty and developing the resulting strategies. The ecumenicals analyse the problem of under-development and the plight of poor people's oppression as a result of evil in human structures and count individual sin or evil insignificant. Evangelicals see evil in both the individuals, thus highlighting the need of atonement of sin in Jesus Christ, and also in structures, and call upon the churches to combat the injustice in such structures.

They agree on some points which include their common commitment to identify with the poor people and join them in their struggle. They both use scripture as a basis for their theological and other analyses. And they also call upon the churches to show their solidarity with the poor. Their agreement on common commitment and scriptural basis was a strong point in terms of the Church's mission to the poor for their development.

The sharp distinctions between them include their methods of arriving at their involvement in development. Ecumenicals have consensus regarding the definition and practice of mission which according to them is everything that helps bringing a structural change, to the extent that the process involved may be secular. Evangelicals, on the other hand, are divided on the issue of the primacy of proclamation and social action and secondly even the wholistic theologians would be hesitant to take mission in too loose a usage of the word. Mission for them is the church's calling to share the good news of Jesus in word and deed, thus resulting in social change in the whole of society.

The distinction between ecumenical and evangelical discourses also includes the understanding of the decisiveness of Jesus Christ. The former believes in Jesus' decisiveness in the area of his functions and not necessarily in terms of his person whereas the latter takes the decisiveness of Jesus both in terms of his person and functions.

Ecumenical Theology by nature covers the whole world and therefore tends to be wholistic in terms of including all aspects of life of all people everywhere. In the light of this trend there is a great challenge for the ecumenical theologian to be wholistic. But, because of their sole focus on structural change, they usually ignore and by-pass the issues of personal change thus not giving adequate attention to the proclamation of the gospel message and ignoring and overlooking to the extent of denying the significance of the transcendental encounter of people with God through Christ. The trends of focusing on structural change have been almost unanimously implemented by ecumenical theologians for the last about fifty years. The issue of structural change involves the challenge of justice for all those who are discriminated against, and for the liberation of the poor people. In the local context of Multan, this has an implication which we shall note later.

Evangelical theology tends to be first of all Biblical in its nature, taking the Scripture as the final authority in all matters of life. This poses a great question of hermeneutics in the first instance because not everyone is good at taking the correct meaning from the scriptures, and secondly this has divided evangelicals into two groups i.e. wholistic and non-wholistic. The evangelicals who take a non-wholistic approach of mission and development are inclined to give primacy to proclamation over social concern, and thus



give low profile to justice and peace and other developmental issues.

Developmental issues, taken as a part of mission theology, are a more recent development in evangelical thought and therefore both the theology and the theologians are still going through a period of transition. The definition of 'wholism' and 'transformation' is different for different evangelicals. This diversity sometimes turns into weakness instead of remaining a strength. The bifurcation of evangelicals into wholistic and non-wholistic groups have given the impression of non-recognition of each other within one strand of theological conviction.

The aspect of sacrificial lifestyle is propagated by evangelicals. This brings a great challenge to them to live accordingly. This has great relevance to this study as this is one of the crucial problems in the Church of Pakistan because self-evaluation is missing in many areas of the Church life.

Evangelical theology has a capacity to embrace social action in a biblically-based theological discourse and the ecumenical theology also has that potential.

One should also note that the era of having a centralized and imported theology has gone. This is a challenge for the Church leadership in Pakistan and in the case-study dioceses to develop a local and indigenous theology of mission and development. Having examined the theological backgrounds of the case-study dioceses, their development activity will now be seen and set in the wider context of Pakistan society to which we will now turn.

### Chapter Three: Endnotes

<sup>1</sup> Ecumencial and Evangelical Theologies of Development are based on two distinct theological discourses based on firstly, different emphases laid on the authority of the Bible and then different approaches to social analysis of the situations.

<sup>2</sup> Leon Howell: (1982) "Acting in Faith -The World Council of Churches since 1975" Geneva: WCC. pp. 2,3.

<sup>3</sup> Howell: op.cit., p. 5.

<sup>4</sup> Howell: op.cit., p. 1.

<sup>5</sup> Ulrich Duchrow: (1987) "Global Economy- A Confessional Issue for the Churches"; Geneva: WCC. Pp. 71 - 73.

<sup>6</sup> Several meetings of AGEM were held and advice was taken by the CCDP e.g. The first meeting held on April 1-21,1971 identified WCC's stand on the Development debate.

<sup>7</sup> Marcos Arruda: (1980), ed: "Ecumencialism and A New World Order, The Failure of the 1970s and the Challenges of the 1980s"; Geneva: WCC/CCDP., p.1.

<sup>8</sup> The report of the 1st meeting of AGEM held in Mexico, April 1-2, 1971. p. 29.

<sup>9</sup> Barbara Stephens, ed. (1986) "Finding the Way Together"; Singapore: CCA Education. p. 15.

<sup>10</sup> W.C.C: Study Guide; "Towards a Common Understanding and Vision of The World Council of Churches". p.11.

<sup>11</sup> Ulrich Duchrow: op.cit., p. 73.

<sup>12</sup> Raymond Fung: ( Quoted by Howel, op.cit. p. 17).

<sup>13</sup> Paulo Freire: (1972) "Pedagogy of the Oppressed"; London: Penguin Books Ltd. preface

<sup>14</sup> Paulo Freire: op.cit., p. 129.

<sup>15</sup> B.N.Y. Vaughan: (1972) "The Expectation of the Poor"; London: SCM. P. 104.

<sup>16</sup> Vaughan: op.cit., p. 107 (Quote from 'This Month, EPS, Oct. 1970).

<sup>17</sup> John Brohman: (1996) "Popular Development - Rethinking the Theory and Practice of Development" Blackwell, Oxford. p. 346.

<sup>18</sup> WCC 1990 Report from section 11, "Salvation and Social Justice" Bangkok Assembly 1973 (Quoted by Sider, 1993 'The Evangelism and Social Action', London: Hodder and Stoughton. p.38).

<sup>19</sup> M.M.Thomas: (1996) "The Future of Ecumenical Theology", (Text for a talk at Oxford Centre for Mission Studies, July 4,1996).

<sup>20</sup> Fung: (Quoted by Howell, op.cit., p. 18).



- <sup>21</sup> Arruda: op.cit., p. 7.
- <sup>22</sup> Catherine Mulholland ed.: (1988) "Ecumenical Reflections on Political Economy" Geneva: WCC. p. 2.
- <sup>22</sup> Duchrow: op.cit., p. 80.
- <sup>24</sup> Duchrow: op.cit., p. 77.
- <sup>25</sup> "Political Economy, Ethics and Theology: some contemporary challenges. The report of a consultation held in Zurich, Switzerland June 5-10, 1978", pp 10,18, (Quoted by Arruda, op.cit.).
- <sup>26</sup> Arruda: op.cit., (An Enlarged Frame of Reference. p.13).
- <sup>27</sup> "Into the 1980s: Some Ecumenical views of the Challenges to Values and Structures: The Report of the Second Meeting of the AGEM held in Geneva Switzerland, January 10-14, 1990. " (Arruda, op.cit., 77).
- <sup>28</sup> Donald Hay: "What does the Lord require", (Article in 'Transformation' April-June 1993).
- <sup>29</sup> Based on the First Meeting of AGEM, Mexico April 1979, and other reports in 'Ecumenism and A New World Order'. (Arruda; op.cit.).
- <sup>30</sup> Bong Rin Ro & Bruce J.Nicholls (Eds.) (1993): "Beyond Canberra", Oxford, Regnum Books, p.6.
- <sup>31</sup> Donald Guthrie:(1981) "New Testament Theology", London, IVP, p.936.
- <sup>32</sup> Ronald Sider:(1993)"Evangelism and Social Action" (London:Hodder and Stoughton).p.43.
- <sup>33</sup> Chris Sugden: Article, "The Evangelization of the Poor" p.3 (World Evangelical Fellowship).
- <sup>34</sup> op.cit., p.5.
- <sup>35</sup> Rene Padilla & Chris Sugden: (1984? )"How Evangelicals Endorsed Social Responsibility" p. 18 (Grove Books).
- <sup>36</sup> op.cit., p.12.
- <sup>37</sup> Rene Padilla & Chris Sugden: loc.cit.
- <sup>38</sup> The Manila Manifesto & the Lausanne Covenant (1989) Switzerland: LCWE. p.47.
- <sup>39</sup> "Universalism" is a belief which intends to accept all sorts of means to salvation. It projects God's mercy at the expense of his justice stating that all humans and all creation are going to be saved in the end. It diminishes the mission motives of the Church. "Social Gospel" is a belief which tends to give priorities to physical needs of humans over and above their spiritual needs.
- <sup>40</sup> Arthur Johnston: "The Battle for World Evangelization" p 55,60,138 (quoted by Chester; op.cit., 83).
- <sup>41</sup> INFEMIT: International fellowship of Evangelical Mission Theologians with Vinay Samuel as their co-ordinator having Oxford Centre for Mission Studies, Oxford have developed a network of theologians whose general trend is wholistic. Most of them work in a Two Thirds World context and have a great appreciation and concern for the development of poor people.

<sup>42</sup> Evangelical missiologists hold great diversity in defining the mission of the Church covering a wide range of emphases on proclamation to social action. One element is common that they all consider the sharing of the Good News of the Gospel basic to the Church's mission.

<sup>43</sup> Ronald Sider.(1993) "Evangelism and Social Action in a lost and broken world"; London: Hodder and Stoughton. pp. 139-40.

<sup>44</sup> The nine different theological positions regarding the relationship of evangelism and social action mentioned by Adeyemo are as follows:

**a. That Social Action is a distraction from Evangelism**

This view is held by some conservative Christians holding an extreme view of dispensationalism who consider evangelism as the exclusive mission of the Church.

**b. That Social Action is a betrayal of Evangelism**

This takes the first view point to an extreme position with a dualistic presupposition of conflict between spirit and body, sacred and secular, eternal and temporal, and an almost Gnostic type of personal pietism coupled with the hopelessness of the world.

**c. That Social Action is Evangelism**

There are some evangelicals whose line of distinction between social responsibility and evangelism is so thin that it can be neglected.

**d. That Social Action is a means of Evangelism**

Synonymous with the word 'means' in this context are words like 'bridge' and 'preparation'.

**e. That Social Action is a manifestation of Evangelism**

Proponents of this view including J.H.Bavink and John V.Taylor for social involvement as a demonstration of the gospel.

**f. That Social Action is a result of consequence of Evangelism**

Arthur P.Johnston champions the view of those who believe that changing people through verbal proclamation of the gospel is primary and that secondarily the transformed lives will become socially involved simply as a matter of course.

**g. That Social Action is a partner of Evangelism**

The foremost advocate of this view is John Stott.

**h. That Social Action and Evangelism are equally important but genuinely distinct aspects of the total mission of the Church**

In this camp are men like Ronald Sider, Vinay Samuel, Chris Sugden, Waldron Scott, Samuel Escobar, David Gitari, David Bosch and Jim Wallis, to name a few.

**i. That Social Action is part of the Good-News Evangelism**

To its advocates social concern is larger than just feeding the hungry and healing the sick. It is bringing Christ's righteousness to bear on every aspect of life, social, economic, religious, political, etc. Those who believe this included Frances A.Schaeffer.

(This information is extracted from Adeyemo's article : "A Critical Evaluation of Contemporary Perspective" in "In Word and Deed-Evangelism and Social Responsibility", pp 48-56).

<sup>45</sup> Adeyemo: op.cit., p.59.

<sup>46</sup> Grand Rapid Consultation of LCWE & WEF. (1982) p.452-454.



<sup>47</sup> "Transformation-The Church in Response to Human Need" Wheaton 1983, (A consultation called by the LCWE & WEF).

<sup>48</sup> Chris Sugden:(1986)"Witnessing to the Living God in Development", article in 'The Living God'(Papers of the Inaugral Meeting of African Theological Fraternity),Eds.David.M.Gitari & Patrick Benson.

<sup>49</sup> Tom Houston: "Good News for the Poor". Article in "Transformation" Jan-March,1990.

<sup>50</sup> "Transformation" Jan-March,1990, Oxford Centre for Mission Studies.

<sup>51</sup>Chris Sugden: (1997) "Seeking the Asian Face of Jesus" Oxford: Regnum Books. p.341.

<sup>52</sup> John Stott:(1992) "The Contemporary Christian" p 337 IVP.

<sup>53</sup> op.cit., pp 343-348.

<sup>54</sup> David Bosch: "In Search of a New Evangelical Understanding" (Article in 'Word and Deed' : Bruce Nicholls: Op.cit.pp 81,82).

<sup>55</sup> Rene Padilla: Article in ("Transformation" July-Sept 1993).

<sup>56</sup> Norman E.Thomas: (1995), "Readings in World Mission", London; SPCK. p.144.

<sup>57</sup> Vinay Samuel: (Quoted by Chester: op.cit.,p.16).

<sup>58</sup> Vinay Samuel:(1995) "A Theological Perspective" Article in "Serving with the Poor in Asia- Cases in Wholistic Ministry" MARC, California.

<sup>59</sup> Chris Sugden: (1997) op.cit., p.338.

<sup>60</sup> Sugden: (1997) op.cit., p.340.

<sup>61</sup> Sugden: (1997) op.cit., p.342.

## **CHAPTER FOUR**

### **SOCIO-ECONOMIC DEVELOPMENT IN PAKISTAN**

#### **4.1 Objectives**

The objective of discussing socio-economic development is to give this study a national context. This should include development practice in its historical context, thus giving a picture of development policy context including opportunities for and constraints on development. This should then help to identify the Church of Pakistan's role in development in Pakistan.

#### **4.2 Introduction: Historical and Political**

The role of the Church of Pakistan in development requires a look at the political and development context in Pakistan at a national level. Any description of the general political and development scene must be based on information from sources which include government economic and statistical publications, the reports of institutions like the World Bank and United Nations Development Programme (UNDP) and works published within the country and abroad on the socio-economic and political development in Pakistan. A brief description is presented here in order to develop the context of the study.

Pakistan emerged as a new nation in 1947 as a result of independence and partition of India. The rationale of Pakistan as a separate country from the independent India was



linked with the 'Two Nation Theory'<sup>1</sup> which stated that Muslims were a separate nation and they could not live in the same nation state with Hindus because of their separate language, culture, etc., based on Islam. Therefore, a separate country was asked for in the districts where Muslims were in the majority. Jinnah was criticised by some Religious Political Parties including Jamat-i-Islami for leaving millions of Muslims in India. The 'Two Nation Theory' was endorsed by Jinnah and other Muslim leaders in the 'Lahore Resolution'<sup>2</sup> of the All India Muslim League on March 23, 1940.

Because of the power seeking mentality of political leaders and other factors, there has been great political instability in the country for much of the time since its creation. The intention of having Pakistan as a democratic country has been seriously damaged by frequent interventions of the army and the imposition of martial law. During the first three decades of Pakistan's history, the Constitution of the country was suspended three times by declarations of martial law. (1958, 1969 and 1976). This indicates that democracy has been in place for very short periods of time. The following section presents a general overview of politics in Pakistan since 1947.

#### **4.3 The Political and Constitutional Scene in Pakistan**

The country emerged under the leadership of Mr. Muhammad Ali Jinnah (also called Quaid-i-Azam- meaning Great leader) in 1947. Along with India, Pakistan started with the Government of India Act 1935 as the Interim Constitution of Pakistan till a new Constitution was framed and adopted by the Constituent Assembly of Pakistan. Jinnah was for a Constitution on the line of a modern democratic society in which religious and other

minorities would play a full part. In his speech to the Constituent Assembly of 11th August, 1947 Jinnah said that the state would have nothing to do with the individual belief of the citizens. He pleaded that Pakistan would give an atmosphere where Muslim will cease to be Muslim and Hindu will cease to be Hindu. Scholars have taken the meaning of secularism from that speech.(Muhammad Munir: 1980). Jinnah's death on Sept. 11, 1948 created a gap which was never filled. The appointed Prime Minister Khan Liaquat Ali Khan, under the pressure of religious political parties, moved the Objective Resolution<sup>3</sup> in the Assembly in March 1949 which made the nation more of an Islamic Democracy than the Secular Democracy introduced by the founder of the nation. Liaquat Ali Khan was assassinated on Oct. 16, 1951. Ghulam Muhammad became the Governor General and Khawja Nazim Ud Din took over as Prime Minister. Ghulam Muhammad dismissed the new Prime Minister in April 1953 and appointed Muhammad Ali Bogra as successor. In October 1954 Ghulam Muhammad dismissed both this new Prime Minister and the Assemblies. All his actions were based on his own discretionary power which has been termed unconstitutional. General elections were held in 1955 but political stability could not be achieved. A Constitution was adopted in 1956 which remained in force for only 18 months and was abrogated by Iskander Mirza, the Governor General, in October 1958. Martial law was imposed and Field Marshal Muhammad Ayub Khan was appointed martial law administrator. He ruled the country until 1969. He adopted a constitution in 1962. He also held general elections in 1964 and became elected President of Pakistan defeating Miss Fatima Jinnah, the sister of the Quaid-i-Azam. Ayub Khan's era of 10 years gave some political stability to the country.

There was a lot of economic development during that time because of the "Green



Revolution" in the 1960s. This was the time when new seeds were introduced to bring high yields in food crops like wheat and rice. Because of a great increase in output, it was called the "green revolution".

Ayub Khan was opposed by Zulfikar Ali Bhutto, his Foreign Minister, which led to demonstrations against the government and civil unrest. In West Pakistan, the Pakistan People's Party of Bhutto and the Awami League of Sheikh Mujib Ur Rehman in East Pakistan got stronger. Ayub Khan had already had two heart attacks so he handed over the Government to General Yahya Khan as the Chief Martial Law Administrator. He controlled the situation and held elections in 1970 which have been termed as the first fair, free and genuine elections in the brief history of Pakistan. In West Pakistan, Bhutto's People's Party got most seats and in East Pakistan Mujib's Awami League got a sweeping majority. East Pakistan's leadership under the chairmanship of Sheikh Mujib declared a six point charter<sup>4</sup> demanding autonomous rights and liberty. As a result his party was banned and he was brought to West Pakistan as a prisoner. In the meantime there was a mutiny in East Pakistan. Mukti Bhahni<sup>5</sup> (Redemption force) and the Bengal Rifles started killing non-Bengalis in East Pakistan. To suppress them, armed forces were sent from West Pakistan. India intervened in this situation and the War of 1971 broke out between India and Pakistan. On 16th December there was a cease fire and Bangladesh came on to the world's map. Yahya Khan handed over the Government of Pakistan to Zulfikar Ali Bhutto in 1971 on the ground that his party had a lead in West Pakistan in the general elections of 1970. Bhutto adopted a Centralised Democracy as specified in his election campaign. This was in contrast to his predecessor's capitalist economy on Adam Smith's version. Bhutto proclaimed 'socialism' as the form of government and ended up nationalizing all heavy

industry in ten categories, insurance companies, banks, and educational institutions, etc.

The privately owned educational institutions including those of the Church and Muslim religious parties were nationalized in the Punjab and Sind. On the persuasion of local governments in the North West Frontier Province and Baluchistan, private schools were exempted from nationalization. In 1972 Bhutto's government introduced an interim constitution and in 1973 a new Constitution was framed and adopted by the country. Bhutto became Prime Minister with Fazl-i-Ilahi as the President of Pakistan. The Constitution of 1973 gave more powers to the Prime Minister.

For the elections of 1976 nine political parties made an alliance<sup>6</sup>, taking religious grounds as a base and declared a formal campaign against Bhutto. Bhutto won the elections of 1976 and was heavily criticised for rigging the elections.

In July 1977 the Chief of Army Staff, General Muhammad Zia Ul-Haq, declared martial law and overthrew Bhutto. The Constitution of 1973 was suspended. Zia was declared to be a custodian to control the situation and arrange fair elections. In the meantime, in 1979 Bhutto was hanged after a murder case in which, according to the Government, Bhutto was involved.

General Zia ruled the country for eleven years taking "Islamization"<sup>7</sup>, a process to introduce Islamic way in the areas of social and political life, as legitimacy to rule. Throughout his time he appeared to be committed to Islam as the code of social and political life of the country. In 1985 General Zia held non-party based elections. He had already been chosen President for five years through a referendum in 1984. He revived the 1973 Constitution with the 8th Amendment. This invested great authority in the office of the President of Pakistan, who could now appoint any member of the National Assembly to the office of



the Prime Minister. In case of serious irregularity by the Prime Minister, the former would dismiss the latter. The Prime Minister was required to take a vote of confidence from the National Assembly within a certain period. Zia appointed Mr. Muhammad Khan Junejo as Prime Minister of Pakistan.

In 1987 Zia dismissed Junejo and his Government and dissolved the Assemblies declaring that according to his assessment, Junejo's government was found to be not committed to the Islamization of the society. Zia's Islamization was intended to introduce 'Nizam-i-Mustafa' (Islamic democracy) in all walks of life in the Country. General Zia was assassinated in a plane crash in August 1988. Ghulam Ishaq Khan became President by virtue of his position as Chairman of the Senate.

In the same year in November the elections were held and Bhutto's daughter Ms. Benazir Bhutto obtained a lead. She was invited to form the Government by the President of Pakistan. Benazir Bhutto's government did not last more than 20 months. This was because her's was a coalition government. Some parties, because of religious reservations and other reasons, withdrew support for her. Her party was criticised for corruption, etc. Using the privilege of the 8th Amendment mentioned above, President Ghulam Ishaq dismissed Benazir Bhutto's Government in August 1990, blaming her party for corruption etc.

Three wars with India and the former USSR's invasion in Afghanistan<sup>8</sup> also affected the politics in Pakistan. The wars with India added to the existing dispute between India and Pakistan over the Kashmir issue. The political parties within the country spent a lot of resources criticising each other over their relationship with India. This situation has increased the defence budget which went to 45 per cent of the national budget during the 1980s. The situation in Afghanistan affected the political scene in Pakistan because of

America's interests and role in the region.

The power structure of Pakistan has been described by M.L. Qureshi (a leading economist who later became care-taker Prime Minister of Pakistan in 1993) as follows:

the development strategies and the pattern of social and economic development that were followed in the past were more in line with the inclination of the men in power (Ayub Khan from 1958-1969, Yahya Khan 1969-1971, Bhutto from 1972-1977 and Zia-ul-Haq since 1977.<sup>9</sup> (Zia ruled until 1988).

With regard to the constitutional development and its linkage with development Qureshi further said:

In short, constitutional developments in Pakistan have not made a worthwhile contribution to the formulation of development strategies of social and economic policies for development.<sup>10</sup>

In a more recent article, after his becoming caretaker Prime Minister, holding general elections and handing over the government to the elected Prime Minister, Qureshi has assessed the political system of Pakistan as the least developed political system in the world.<sup>11</sup> His assessment comes in the strong feudal and bureaucratic context of the political system of Pakistan.

The relevance of this to the discussion of development lies in the fact, firstly that the government and constitution of a country are linked together. The government receives authority and legitimacy from the constitution and at the same time the constitution is strengthened by the government. In the case of Pakistan, the constitution was suspended by frequent impositions of martial law. The military rulers invested political power in their own hands. Although in their own way they planned and implemented development activities, yet their activities were questionable on the basis that development is linked with



the aspirations of the people.

Development is a process in which the government is answerable to the people. This aspect of development in the political context of Pakistan has been missing during most of its fifty years of history. Because of the strong hold of military rulers, who wanted to legitimize their rule by way of having a parliamentary set up, a lot of pseudo-representation was established which created depression and discouragement in the minds of many political and social leaders. Thus the proper aspirations for participation and democracy were not only frustrated but cynically manipulated. This would create cynicism about expectations or profession of democratic empowerment in development.

In the structural context of the Church of Pakistan, this has its implication for this research. For its official business the Church of Pakistan uses the machinery of committees, councils and synods. There are constitutional requirements for procedures, but in the context of authoritarian political culture and greed for power many a time constitutional requirements of committees and councils are ignored, thus the result is to have a kind of pseudo-representation on them. This has disrupted the Church business on many occasions to the extent that people have gone to civil courts which in terms of reputation has affected the good name of the Church.

Secondly, because of the high level of instability of civil governments, a situation has emerged that civil unrest is created by the opposition to defame the existing government, thus aiming at its de-stabilization. A lot of resources have been squandered in having mid-term elections, (in 1988, 1990, 1993, 1997 there have been general elections).

Thirdly, religious fundamentalism has emerged as a political philosophy in the country, which has affected its link with many western countries in terms of moral and financial

support.

Finally, the feudal landlords have used the political situation for their own benefit to keep the peasants under control. The feudal landlords feel threatened at the prospect of any social change which by definition is development.

The above discussion identifies the nature of government and leadership in Pakistan. Pakistan society is under the direct control of rural feudal landlords and the urban elite. In many cases they are the same group in different forms. In the case of government machinery, the feudals have influence because of their role as political leaders. This means that the society in general is under the stronghold of feudals who control all aspects of life in Pakistan. It also means that people regard successful leadership as being strong and authoritarian. This has its implications for the Church of Pakistan in the dioceses under study. The Bishops in particular and other leaders of the dioceses tend to be authoritarian because this is what is believed to be a successful model for leadership. One should note that the authoritarian model is contrary to that of the Biblical standards of a servanthood model. Also in the context of the adopted theologies, the bishops act opposite to what they profess. In the case of the Bishops of Multan and Hyderabad, 'participation' and 'partnership' were popular themes that were professed respectively. But, the same process of disillusionment with pseudo-democracy meant that in actual practice because of the influence of culture and pressure groups, it was difficult to see these themes acted-out. This created both a dilemma and confusion in many areas of church life, resulting in mistrust and thus damaging the integrity of the church.



#### **4.4 The Development Scene in Pakistan**

In 1947, at the time of independence, the socio-economic condition of the country was at a very low level of development. In West Pakistan about 90 per cent and in East Pakistan some 94 per cent of people lived in the rural areas and depended on agriculture for their livelihoods. Industry was virtually non-existent. The social services namely education, health, and housing were very limited. The overall picture of the country was of a nation with very limited financial resources. The settlement of millions of refugees from India was the top priority for the government at that time. Along with the settlement of refugees and tackling the issues of the basic needs of a new government machinery, the government of Pakistan launched a formal programme for development of the country with long term objectives of economic growth.

The model that Pakistan adopted along with other South-Asian countries is the model of central state planning with the focus on GDP growth. This model made the state responsible for gathering the resources devising the plans and implementing them throughout the country. That is why the heart of this model was the Five-year Plans structure.

Initially a Six-year development plan was inaugurated in 1951 which was then followed by a series of Five-years development plans. The following is a summary of these development plans.

##### **4.4.1 Five-year Plans for Economic Development**

There have been a series of different Five-year plans, adopted for economic development

by different Governments, since 1955. The First Five- year Plan gave the following background to the development in Pakistan with reference to the major effects of partition:

From the standpoint of development, the major effects of partition were the enormous upheaval that accompanied the wholesale transfers of population, the disruption of trade and business , channels of communication, marketing relationships, industrial and commercial organization , and the pressing need to establish new Central and Provincial Governments.<sup>12</sup>

### Six-year Development Plan starting from 1951

The Government of Pakistan immediately planned for the socio-economic development of the country. Boards and an Economic Committee of the Cabinet were set up in 1948. A Six-year Development Plan was prepared in 1949 by the Ministry of Economic Affairs. This plan was scheduled to commence in 1951. The following are some evaluating remarks about the Six-year Development Plan by the planners of the First Five-year Plan:

The Six-year Plan was flexible in many ways and was modified and expanded in the course of years... The Six-year Plan was prepared in the absence of much essential information and many basic statistics..

While industry developed at a rate which has rarely been matched, agriculture remained relatively neglected...

The basic fact remained: while industrial production increased spectacularly from small beginnings, agricultural production, the backbone of the economy, lagged behind, and the production of food grains actually decreased.<sup>13</sup>

The Six-year Plan of development by the Government was the first effort toward development which met some of its targets especially in the area of industry. The effects of the 'partition' were overcome to some extent. With a budget of Rs 260 crore (1 crore = Rs.10,000,000) the country's economy in the midst of rural context had had a good take off.. There was significant development in the area of civil aviation, shipping, port facilities, road transport and telephone facilities. The planners were conscious of the need



to keep a good balance between the two wings of Pakistan with regard to the progress achieved.

The Six-year plan gave way to the series of Five-year plans starting from 1955. The planners took it as the beginning of a new period of determined effort for bringing about coordinated and balanced development in both wings of Pakistan that should advance them measurably towards the attainment of satisfactory standards of life, materially and culturally for their people. This plan was aborted and the First Five-year plan was launched in 1955.

#### Five-year Plans

There then came a series of six "Five-year Development Plans" under different Governments from 1955-1988 with some intervals. These Five-year Plans were not introduced as a continuous process but rather as different packages in different political eras. Since they were linked to at least three main/different eras i.e. those of Ayub Khan, Bhutto and Zia, the respective political philosophy affected the plan contents. All the plans aimed at agricultural, industrial and social development (health and education) and the development of the physical infra-structure of country.

#### First Five-year Plan (1955-1960)

The allocated budget for this plan was Rs.10,800 million. The objectives of the plan included:

- a) To raise the national income and the standard of living of the people.
- b) To improve the balance of payments of the country by increasing exports and by

production of substitutes for imports.

c) To increase the opportunities for useful employment in the country.

d) To make steady progress in providing social services: housing, education, health, and social welfare.

e) To increase rapidly the rate of development, especially in East Pakistan and other relatively less-developed areas.<sup>14</sup>

This Plan included Land Reforms in Pakistan which was the first practical attempt to control land holdings in Pakistan. The details of Land Reforms are discussed later under a separate heading.

#### Second Five-year Plan (1960-65)

The Second plan's focus was also to increase national income. Almost all sectors of the economy contributed to the growth witnessed during this period says the evaluatory reports of the Second Plan. Along with growth targeted in agriculture and industry, special considerations were given to education and health. The following is the record of objectives with regard to education:

The Second Plan recognised the importance of education and training as an integral part of the socio-economic development of the country. It invested in this sector as productive and essential for the development of human capital.

The Plan also emphasized the importance of the content and quality of various types of education.



### The Third Five-year Plan: (1965-1970)

The Government, while planning the Third Plan, was committed to increase per capita income in a short span of time but was equally conscious of extending the Plan beyond economic fields. The plan also included regional co-operational perspectives with Iran and Turkey and other neighbouring countries. The following were the explicit aims of the Plan:

- a) a tripling of the Gross National Product from about Rs 44,000 million in 1965 to about Rs 145,000 million in 1985.
- b) provision of full employment to the entire labour force.
- c) parity in per capita incomes between East and West Pakistan.
- d) universal literacy.
- e) elimination of dependence on foreign assistance.<sup>15</sup>

These were very ambitious aims of the Third Plan. War with India in 1965 affected the outcomes of the Plan.

### The Fourth Five-year Plan (1970-1975)

The Fourth Five-year Plan was implemented during the first five years rule of Z. Bhutto who in accordance with his social democratic economy nationalized heavy industries, banks and also educational institutions. As part of 'Islamic socialism' as it was called, emphasis was laid on fairer distribution of resources and the product of them among those who deserved it. In the context of essentially protecting the growth rate that had already been achieved, a greater regional and social balance was desired by the planners of the Fourth Plan. Many of the ambitious aims of this plan were disrupted because of the

tension between the East and West Pakistan leadership, ending up in the War of 1971 and the emergence of Bangladesh.

There was a high level of commitment towards social justice and transformation of the entire society in the Fourth Plan.<sup>16</sup>

#### The Fifth Five-year Plan (1978-83)

There was no plan of development for the period of 1976-78. This was partly because of the political crises. Bhutto was over-thrown by General Zia- ul- Haq. There was a murder case enquiry against Bhutto, on the basis of which he was hanged in 1979. The Fifth Five-year plan was the first attempt by Zia for development. In the name of his 'Islamization', Islamic way of life was projected by Zia in Pakistan.

The Fifth plan focused on modernizing agriculture and increase productivity. Agro-based industries were also a priority during this plan. Conscious efforts were made to improve the input and output prices. There was a massive agricultural extension programme launched during this period. By 1982-1983 it covered 40 per cent of the cropped area in the country. Modernization of agriculture in terms of better management was a key concern of the Fifth Plan.

#### The Sixth Five-year Plan 1983-1988

By this time Zia was well established in governing the country as the sole ruler. In 1984 he was declared elected President of Pakistan. He then in 1985 appointed Mr. Jenejo as the Prime Minister of Pakistan. During this era, under the influence of the IMF and the World Bank, the Structural Adjustment Programme was taken up by the government. As a part of



the programme, there was a move towards lessening the government's spending and generating resources for better economy.

In continuation of the Fifth Plan, a lot of emphasis on agricultural development was continued. The Prime Minister's five point strategy was focused on both agriculture and rural development.

The Seventh Five-year plan was implemented by the new government of Benazir Bhutto's in 1988 but was aborted because of her dismissal after only 20 months. Her successor's Government was also dismissed in 1993 when she regained power after mid-term elections. Ms. Bhutto again could not complete her tenure and was dismissed because of Presidential orders based on the 8th amendment. One should note that in 1997 the 8th amendment was repealed by the Parliament. With this decision of the Parliament, the President does not hold power to dismiss the Prime Minister. There is some hope that Five-year development plans shall be resumed soon.

The Five-year development plans achieved some of the results of their aims and objectives in economic growth but not much was achieved in social development of the country. The development plans were a growth-orientated approach to development which during the 1950s and 1960s in particular were responsive to the 'theory of growth'. The development plans of Pakistan were also in line with 'green-revolution' development strategy which aimed at a higher yield of crops as a result of using new seeds and fertilizers, etc.

The country received external money from the World Bank, IMF and USAID to implement the plans. These organizations influenced the development practice in Pakistan by way of having their respective policies implemented. The Structural

Adjustment and Stabilization Programmes of the IMF, and the World Bank need some mention here as external influences on the development plans of the Pakistan government.

### The Structural Adjustment and Stabilization Programmes

The Structural Adjustment Programmes (SAPs) were developed and implemented in many developing countries in the context of the balance of payment and heavy inflation rates relating to increasing indebtedness and other related problems (cf. pp.22,23). This was true for Pakistan also. A.R.Kemal in his article, "Structural Adjustment, Employment, Income Distribution and Poverty" <sup>17</sup> has stated the objectives of SAPs in Pakistan as to call for a reduction in the fiscal deficit, a restricted role of government in the economy, rationalisation of tax structure, removal of subsidies on consumption and production, etc., with a view to fostering efficiency, higher levels of output, stability of prices, etc.

SAPs in Pakistan , along with many other LDCs, started in the late 1970s and have continued through to the present day with different emphases. The liberalization of imports, decreasing fiscal deficit and increasing employment and its resulting affects on poverty alleviation were some major areas covered by SAPs in Pakistan. The following are some highlights of this programme.

The liberalization of the import policy has resulted in having only one hundred products on the negative list and about fifty products on the restricted list presently (Kemal:1994). Kemal states the trends in fiscal deficit as follows:



The fiscal deficit was as high as 8.9 percent of GDP in 1978-79. Due to a massive resource mobilisation effort, as a part of the structural adjustment and stabilisation programme, it was brought down to 5.3 percent of GDP by 1980-81. The declining trend in fiscal deficit was, however, reversed in 1981-82 and by 1987-88 fiscal deficit peaked at 8.5 percent of GDP. The structural adjustment and stabilisation Programme of the IMF initiated in 1988 aimed at bringing down the budgetary deficit to 4.8 percent of GDP by 1990-91. While it did decline to 6.5 percent of GDP in the first two years of the programme, it shot up to 8.7 percent in 1990-91. Despite all the efforts to bring it down, it was still high as 7.9 percent of GDP in 1992-1993.<sup>18</sup>

Kemal has further described the SAP's role in Pakistan regarding the employment situation. He states:

Employment cost fell as a percentage of non-development expenditures but increased as a percentage of GDP during the 1980-81 to 1987-88 period. During the 1988-89 to 1992-93 period, however, employment cost, both as a percentage of total public expenditure as well as of GDP, fell significantly. Interestingly enough non-development expenditures have continued to increase despite a fall in the employment cost.<sup>19</sup>

The Prime Minister's five points were included in Sixth Five-year Plan for development during the mid 1980s were a part of the SAPs in Pakistan (stated above). One area of reducing poverty and increasing income distribution is proper imposition of taxes. Pakistan despite many efforts has not been successful in implementing an appropriate taxation process. Until recently (mid- 1990s) there was no tax on agricultural produces. The main reason in this regard is considered to be the stronghold of landlords in the constituent assemblies. There has been an imposition of sale tax as part of SAP which has increased financial pressure on the poor. Kemal concluded his article with the following observations regarding the role of the SAPs in Pakistan. He says:

The structural adjustment programme has been accompanied with rising income inequalities and poverty...Three factors contributed to rising income inequalities. Firstly, there has been a decline in employment. Second, the tax incidence on the poor has increased and it has declined on the rich. Third, the input subsidies have been withdrawn which affected the poor and the rich alike while increase in price of output of agricultural goods has mainly

benefitted the rich.

The structural adjustment programme contributed towards increasing efficiency, but had adverse implications for employment and equity.<sup>20</sup>

The issues of equity and employment and other related challenges for the economy are further discussed in the following sections.

We must note that the Diocesan Bishops also reflect external influence on development activity. They also received external grants from overseas to fund development and recruited expatriate missionary personnel who were themselves influenced by these ideologies. Thus, the church was not exempt from the external influence on its development activity and is indeed itself a source of external effect on development activity in Pakistan.

#### 4.4.2 Some Factors of Development in Pakistan

Population growth at the rate of 3.1 per cent per annum since 1960 has brought a great challenge to secure the food supply for the country. While there has been an average annual growth of 4.5, 7.3 and 7.4 and 6.5 per cent in agriculture, industry, manufacturing and services respectively from 1980 to 1992, (see table 4.1) it is an accepted fact that Pakistan has not been able to alleviate extensive poverty and an increasing lack of basic services. Pakistan has depended on its natural resources, mainly on agriculture. Because of migration to cities the population in the rural areas is decreasing, but about 70 per cent of people still live in the rural sector and depend on rural activities. Unskilled labour both in rural and urban areas, because of limited educational opportunities, depend on daily wages and constitutes an uncertain section with regard to income. The small-scale urban enterprises



Table 4.1 : PAKISTAN, GROWTH OF PRODUCTION -  
ANNUAL AVERAGE GROWTH RATES (per cent) 1970-80 and 1980-92

	GDP	Agriculture	Industry	Manufacturing	Service
1970-80	4.9	2.3	6.1	5.4	6.3
1980-92	6.1	4.5	7.3	7.4	6.5

Source : World Bank (1994) World Development Report 1994, Table 2

Table 4.2 : PAKISTAN, GROWTH OF MERCHANDISE TRADE

	Millions of \$ Export	Average annual growth rate (per cent) Export
1970-80		0.7
1980-90		9.0
1990	5,590	
1992	7,264	11.1

Source : World Bank (1994) World Development Report 1994, Table 13,15

Table 4.3 : PAKISTAN, EXTERNAL DEBT

	Long term debt	Use of IMF Credit	Short term debt	Total
1970	3,064	45	-	-
1980	8,525	674	737	9,936
1990	16,532	836	3,191	20,683
1992	18,550	1,127	4,394	24,072

Source : D:SR Table 23

Table 4.4 : PAKISTAN, SELECTED DEMOGRAPHIC VARIABLES, 1970-2025

	Total population millions	Average annual growth (per cent)	Total fertility rate	Death rate (per 1000)	Infant mortality rate (per 1000)
1970	-	-	-	19	142
1992	119	3.1	5.6	10	95
2000	148	2.7	4.6	-	-
2025	243	-	-	-	-

Source : D:SR Table 26

constitute the 'informal sector' (Pyatt, 1992).<sup>21</sup>

Merchandise exports are usually the backbone in the country's balance of payments. By 1992 textiles and clothing exports comprised 69 per cent of the total. Total export growth had jumped from an average of 0.7 per cent per annum in the decade of 1970-80 to 11.1 per cent per annum over the twelve years 1980-92 (see Table 4.2). The perceived need for national security, because of regional political risks leading to heavy military expenditure and burdens of accumulated borrowing by the state, constrain the country's development.

Pyatt has very well described the situation as follows:

the main threat comes from a lack of fiscal discipline which has been manifested in a large and continuing budget deficit. In an important sense this problem can be attributed to the fact that military expenditure absorbs more than 40 per cent of government revenues, while the servicing of domestic debt absorbs over 20 per cent more.

Hence the government is left with little more than a third of its fiscal resources to meet the cost of the civil service, their ongoing activities and to provide a development budget. The inevitable consequence is that the country has become increasingly dependent on borrowing and has by now accumulated an unhealthy burden of external debt.<sup>22</sup>

The increasing size of the budget deficit has pushed the country to a greater dependency on internal and external borrowing. Pakistan's total debt service ratio (total debt service as a proportion of annual exports) has risen from 17.9 per cent in 1980 to 23.6 per cent in 1992 (see Table 4.3). This has affected especially the size of the social service sectors.

External factors, like the war in Afghanistan, have directly affected the economy of Pakistan. It pushed three million refugees into Pakistan. This placed an extra load on the country's economy but it also attracted a lot of international aid. There was also a capital inflow as the Afghan refugees brought capital and goods with them; they had considerable freedom of mobility in Pakistan from one town to another. This has raised domestic



purchasing power and was actually a second layer on top of the Middle East money brought through expatriate workers.

Pakistan is a society that depends on agriculture. This section will be comparatively more detailed as it is necessary to have a clearer picture of the situation in which the Church at different periods identified with the issues of socio-economic development.

#### 4.4.3 Agricultural Development in Pakistan

Agricultural development is closely tied-in with rural development. The planners addressed rural and agricultural development separately. The latter signified better crop yields, higher production, greater availability of seeds, fertilizer etc., water management and setting up of agro-based industries, and the former refers to a reduction in poverty and improvement in rural infra structure and social services in the villages of Pakistan.

The agriculture in Pakistan has gone through at least three developmental stages.<sup>23</sup> As compared with the 1950s, the 1960s brought a much brighter picture. The highlights from an evaluation of the first two decades of Development by the planners of the Fourth Five-year Plan (1970-1975) are as follows:

- a) in the first decade, the increase in agricultural output was considerably lower than the increase in population, the yields either fell or increased modestly and the per capita availability of food grains declined in spite of large imports.
- b) Value added in agriculture increased at a rate of 3.9 per cent in the second decade compared to 1.4 per cent in the first decade or at an annual rate of 2.6 per cent over the entire twenty year period, more or less at the rate of population growth.

c) Apart from tea, the increase in output is far more pronounced in the sixties, especially in respect of the two principal food grains, rice and wheat.

Pakistan's share in world exports has fallen considerably, only partly due to a shift towards manufacturing and export of jute products. Similarly, the increase in the output of tea has been over-compensated by an increase in domestic demands, with the result that one of the country's principal exports has virtually disappeared.<sup>24</sup>

Part of the reason for low agricultural production was the 'absentee landlords' who lived away from their lands and did not invest in the production - raising technology. Even during the 'stagnant period' of agriculture (1947-1965) several large-scale attempts by the government were made to improve agricultural development, by way of extension, by establishing co-operatives and by community development programmes (Kuhnen 1989).<sup>25</sup>

During the 1950s the population was growing at the rate of 2.5 per cent and the country had to import grain. Kuhnen wrote about the stranglehold of the landlords:

The large landowners practised mostly a policy which has been characterised as 'rental feudalism'. The land was rented to small tenants, and landlords cared little about improving agriculture but tried to earn higher income by strict control of the rent. Their aim was not to increase the production but increase the skimmed off part of the yield.<sup>26</sup>

The large landlords practised traditional ways of farming. Non-availability of high-yield seeds, fertilizers and lack of enough water supply along with salinity were the major hindrances to the development in agriculture at that stage.

The fourth Five-year plan was implemented in the time of the Zulfikar Ali Bhutto Government. Therefore, in accordance with its emphasis on social democracy, along with economic development in agriculture and other areas, emphasis was placed on greater social justice. The plan reads:



The choices open before the nation do not always dictate a sacrifice of growth objectives in seeking greater social justice. The challenge for economic management during the Fourth Plan would be to identify and move along the path where these objectives coincide... Economic development in the final analysis means the transformation of the entire society and evolution of a new set of relationships among its various components.<sup>27</sup>

The Fourth Five-year Plan's objectives included :

1. attaining an annual GDP growth rate of at least 6.5 per cent
2. increasing per capita consumption of food grains from 15.5 to 16.8 ounces per day by increasing rice production by 5.7 million tons, wheat production by 2.6 million tons and total food grains production by 8.5 million tons
3. a move towards a more equitable distribution of income and wealth by limiting the concentration of industrial wealth.<sup>28</sup>

The transitory phase (1965-1977) was an era of great progress in terms of Pakistani agriculture. This was due to the process of the 'Green Revolution'. To exploit the high yield potential, supplementary inputs were required like fertilizers, pesticides and extra water on a regular basis. This required greater amounts of fertilizers and the 'tube-well revolution'. Over 100,000 tube-wells were constructed and the same number of tractors were purchased during a short time span.<sup>29</sup> The 'green revolution' of the mid-sixties brought a considerable increase in output in terms of grains and the country did not need to import grain for sometime. There was a 27 % increase in food grains and in this way the country met the demand from population growth at the rate 3.2 per cent per annum.<sup>30</sup> The transitory phase in agricultural development was 'growth oriented' which refers to the efforts made to increase the yields of both food and cash crops.

The third phase in Pakistan's agricultural development was the period of externally

stimulated development. Since 1977, Pakistan's economy has again done well in terms of growth. Most of the activity has been externally motivated and/or influenced. Ibnul Hassan observed that during the period 1978-83, agricultural growth converted large food deficits into surpluses. For the first time, the agricultural sector as a whole emerged as a net exporter.<sup>31</sup>

This had its consequences on agriculture, especially on the phase under discussion. The average size of farms, because of Islamic inheritance law (and also among Christians), has fallen considerably.<sup>32</sup> The commercialisation of agriculture has developed a materialistic style in farmers' thinking. They grow crops for personal gain instead of nation-building.

The Fifth Five-year Plan envisaged a determined and integrated effort to further modernise agriculture and increase production. The estimated additional irrigated cropped area of 4.77 million acres was targeted. The major emphasis in this plan was on the training of farmers through the provision of extension workers. It was intended to double the number of extension workers. Determined efforts were planned to extend modern technology to small farmers. The plan read:

The Fifth Five- year Plan proposes to launch IBRD-assisted Extension and Development of Agricultural Projects in the Provinces of Punjab and Sind to help provide intensive extension coverage to nearly 40 per cent of the cropped area in the country by 1982-83.<sup>33</sup>

To meet the challenge of the growing population and the need of international trade and agro-based industries, the organization of farmers and a better irrigation system were the main objectives of the Sixth Five-Year Development Plan in 1983.

Ejaz Aslam Qureshi describes the Sixth plan as follows:



It suggested that the benefits of the growth should be shared widely by the people. The plan included the main premises such as: to combine a strong production base with a strong conscience; rapid economic growth; the flow of growth to benefit the poor, participation of the majority of people in economic life; and protection of the most vulnerable group in society, since the growth strategy of the Plan was based on a major breakthrough in agricultural production, particularly on small farms. A very serious attempt was being made to combine this growth strategy with income and employment policy.<sup>34</sup>

Regarding the implementation of this plan, Qureshi further says:

As far as the implementation of this Plan is concerned, the government had undertaken new a strategy by encouraging the development and growth of Local Councils in the country with a view to co-ordinate and supervise the execution of development projects at the local level by the people themselves.<sup>35</sup>

To ensure the participation of small farmers, a five point strategy was adopted in the Sixth plan. It consisted of:

- 1) Increased availability of agricultural credit;
- 2) provision of small tractors;
- 3) improving rural services;
- 4) special programme for barani (non-irrigated) areas; and
- 5) establishment of small agro-industries in the rural areas.<sup>36</sup>

It is important to note that during the Sixth plan, martial law was lifted on 31 December 1985 and Mr. Muhammad Khan Jenejo took over as Prime Minister. He introduced his Five point programme of Development which focused on social reforms in an Islamic context.

#### 4.4.4 Rural Development

The Rural Development activities cover several aspects of rural poverty alleviation and development of the infrastructure. Land reforms by nature of their activity fall into rural development.

##### Land Reforms

The history of land reforms in West Pakistan goes way back to 1949 when the Muslim League's Agrarian Reforms Committee proposed short term and long term measures. Short term measures included: abolition of occupancy tenancies and jagirs (lands given free of taxation in return for public services), security of tenure of tenants-at-will, reduced rent payable by tenants and abolition of illegal exactions based on them by landlords. The long term proposals covered putting a ceiling on ownership of individual landlords and distribution of land.<sup>37</sup> Land reforms were urgent with regard to the occupation of lands, in different capacities by landlords. For example many large estates had been awarded by the British to their supporters in the struggle for power. Raiyatwari, a system under which land is held directly from the State on a tenancy basis but with security fully guaranteed has been a practice.<sup>38</sup> The need for land reform, with reference to concentrated property and wealth control, was felt by the Government of Pakistan in 1955. The First Five-year Plan reads:

The institution of land lordship, characterised by large concentrations of property, wealth and power, is basically incompatible with the aspirations which are surging in the heart of modern man. A change in this institution is an urgent measure of reform. It constitutes the most important problem of our country, transcending in its magnitude and implications every other problem, social or economic. Economic development would be neither uninterrupted nor meaningful until this problem is solved.<sup>39</sup>



In the background of the land reforms, Tenancy Acts<sup>40</sup> were framed to safeguard the status of tenants. In many instances they created tension between the tenants and landlords. Three land reforms have been introduced by two governments. Describing the land reforms of 1959, Gardezi and Rashid say:

The aim of these reforms was to end the non-productive use of land and to increase agricultural production by the use of higher yielding varieties of seeds and intensive cultivation.<sup>41</sup>

The main measure was fixing a ceiling for individually owned land holdings (500 acres in 1959 and 150 acres in 1972). After careful calculations,<sup>42</sup> we note that these reforms benefited about five per cent of the rural population. The rural landlords were not in favour of reforms in their areas. The late President Ayub Khan said:

They (agrarians) were accustomed to commanding the allegiance and loyalty of the people in their areas, and they will not allow the individual to exercise his judgment or question their authority.<sup>43</sup>

The landlords, in many cases split the land between family members and tenant-farmers. This involved nothing but paper transactions.<sup>44</sup> And yet we note that these reforms brought confidence for the landless labourers and peasants in the rural society. This was because the land reforms in themselves were a source of backing the tenants and awareness of their rights, identity and worth. In many cases they could say 'no' to the landlord with regard to compulsions. Mahmood Hassan Khan has been quoted by Bhatia for arguing regarding the reforms of 1972:

the 1972 reforms did not have any significant effect on the concentration of land ownership in the Indus Basin, mainly due to loopholes in the reforms. The implementation of the reforms was also slow and unsatisfactory. The political position of many of the large land owning families of Sind and Punjab in the hierarchy of the People's Party played no mean part in this lack of success.<sup>45</sup>

Many social evils like 'begaar' (free labour) and 'wagaar' (labour against a meal) were banned in these reforms. The opinion of Gardezi and Rashid (1990), was that the impact of these reforms included reducing land holdings, and made the large farmers aware that, to maintain their economic edge and maximise their benefits from these reforms, they must mechanize.

### Rural Development Programmes

Along with different Five-year plans' targets on rural development, a good number of rural development programmes were launched by different governments. The major ones were, the Village Aid Programme (1950s), Rural Works Programme (1960s), People's Works Programme (1970s) and Integrated Rural Development Programme (1972-1977), (Ibnul Hassan: 1989). Describing the place of Integrated Rural Development (IRD) in the Fifth and Sixth Five-year Plans, Ibnul Hassan<sup>46</sup> has noted that both of the plans included the major issues of IRD in their focuses. The Fifth plan had the following objectives on rural development:

- a) meaningfully integrate rural development with the national socio-economic development efforts;
- b) reduce the burden of unemployment;
- c) increase the density of service provided to agriculture and other rural services;
- d) improve rural infrastructure;
- e) make a beginning towards providing social amenities to target groups;
- f) create an institutional framework for ensuring community participation in the implementation of the rural development programme.



The objectives of the Sixth Five-year Plan also included major issues of rural development. e.g. multi-purpose community programmes, schemes for clean drinking water, repairs and construction of schools and roads in the rural areas.

The Pakistan People's Party rule of 1988-1990 included a country-wide programme of rural development by the name of the 'People's Programme'. In the same way The Muslim League's Government (1991-1993) focused on rural development under 'Tamir-i-watan' (nation-building) programme. Both these programmes were targeted at rural development under the leadership of the locally elected representatives of people.

#### 4.4.5 Industrial Development in Pakistan

To examine the complete development scene one needs to assess the industrialization policy but since the Church of Pakistan has not been involved directly in industrialization as such (except for their role in the technical education given by schools run by the Pakistan Christian Industrial Corporation, YMCA, TSA Christian Technical Training Centre, Gujranwala, etc.) we shall restrict ourselves to a brief description.

With regard to industry, Pakistan started with almost nothing at the time of partition. The areas which formed Pakistan had, by and large, no industry. The Pakistan Government started to industrialize in the Six-year Plan. The Pakistan Industrial Development Corporation (PIDC) began operations. The industrial situation of the phase 1950-55 is described in First Five-year Plan as follows:

The index of industrial production covering 17 major industries rose from 100 in 1950 to 285 in 1954.

The production of cement, an important indicator of volume of investment, rose from 3.24 lakh (324,000) tons in 1948 to 6.73 lakh (673,000) tons in 1954...A rough guess would be that it totalled nearly Rs 234 crore (2.34

billion) during 1951-52 to 1954-55, the bulk of it in industry. Nineteen projects sponsored by the Pakistan Industrial Development Corporation had already gone into production while 12 others were in hand.<sup>47</sup>

The First Five-year Plan, while paying serious attention to agricultural development, also continued to emphasize industrial development also. There was considerable growth in manufacturing. During the First Five-year Development Plan, there was a 60 per cent increase in industrial output. During the second Five-year Plan a further 161.4 per cent increase in large scale manufacturing was achieved. The Third Five-year plan could not meet its target in industrial outputs.<sup>48</sup> In the area of industry for the third Plan 8,300 million rupees were allocated. The actual expenditures were 8,695.5 million, the greatest shortfall being in the production of cement.

The value added in large-scale manufacturing had accounted for a mere 1.4 per cent of GNP in the 1950s; this had risen to 8.8 per cent in 1968-69. The situation in 1970 is described by the planners of the Fourth Five-year Plan as follows:

The stages of industrialization have passed from the initial concentration on cotton and jute textiles, to sugar, vegetable ghee (oil) and cement and later on to more sophisticated chemical and engineering industries. By now (1970) Pakistan has substantial capacity in textiles, vegetable ghee, sugar, cement, paper, fertilizers, and other chemicals and some progress has been made in engineering industries.<sup>49</sup>

The Fourth Plan had to be abandoned because of the war with India in 1970 and the separation of East Pakistan in 1971. In January 1972, the government, which had been elected on a programme of 'Islamic socialism', nationalized all heavy industry in ten areas.<sup>50</sup>

The country's dependence on imports of basic consumer goods has diminished markedly and manufacture has contributed substantially to the growth in export.



As private savings and investments declined, the Government adopted a policy of investment in the public sector to make up the deficiency. The period from 1965-77 is described by Kuhnen

Industrial Development took place to a very limited extent only apart from that of the rural service industries mentioned. Quasi-socialistic experiments such as nationalization of industry and banking and minimum wage laws turned out to be objective. The main development occurred in small scale industries and rural towns.<sup>51</sup>

This situation occurred partly as a result of the concentration of investment in industries like the steel mill in Karachi by the governments of the time. The Fifth Five-year Plan (1978-83) had ambitious economic growth objectives. Industrial growth was achieved at an annual average rate of 10 per cent.<sup>52</sup>

The Sixth Five-year Plan (1983-88) was aimed at heavy industry to create new jobs, with additional careful attention to agro-based industry. The industrial policy statement of 1984 affirmed this position. Bhatia said:

The present industrial policy in Pakistan aims at accelerating the pace of industrialization with special emphasis on building a heavy industry base, creating new job opportunities and increasing productive efficiency with an eye upon export-orientation through agro-industrial development.<sup>53</sup>

1989-90 and 1990-93 were two periods of political instability when the Governments of Benazir Bhutto and Nawaz Sharif could not complete their terms. There was some work done on small industries and ventures at a local level under the "People's Programme" and "Tamir-i-Watan" (rebuilding the Country/ Nation) respectively.

#### 4.4.6 Social Development in Pakistan

Social development raises the issues related to poverty alleviation, job opportunities, equity, etc. Practically, these issues are related to the opportunities of education, health and social welfare (housing etc.).

The Six-year Plan followed by two Five-year Plans did some work on these issues, but, introducing the Third Five-year Plan, the government, through President Ayub, made it clear that social development was one of its priorities.

The ultimate aim of all our efforts in economic and social spheres can only be to move speedily towards the attainment of Islamic Socialism in Pakistan. The term Islamic Socialism is almost inter-changeable with "welfare state".

...  
What is basic to the establishment of Islamic Socialism is the creation of equal opportunities for all, rather than equal distribution of wealth.<sup>54</sup>

Furthering the concept of 'equity over equality' in the context of Islamic Socialism leading to social development, the then President mentioned three corner stones in his policy of ensuring equity: firstly, to provide universal free primary education to all; secondly, to ensure merit scholarships at secondary education level; and thirdly, to provide competitive entry to jobs at all levels. To conclude the highlights of the third Five-year Plan, the President mentioned education, jobs, health and other welfare facilities as the concerns and priorities of the Government. The expenditure in these sectors was increased considerably.

The Bhutto regime was committed to "transformation" of the whole society. Justice and rights of people in terms of food, clothes, shelter, etc., were elaborated. The "Islamization" of Zia's era took the social development into a religious dimension emphasizing the adoption of "Sharia law". This included changing the whole system of education and



welfare into an Islamic one. The 20 months' rule of Benazir, followed by just over two years rule of Nawaz Sharif as Prime Minister, were the years of political instability, but focused on social democracy and Islamic values respectively.

### Education

Education is the area where, despite the fact that all governments planned effectively, Pakistan has not developed to the extent possible or needed. Literacy rates have risen from 18 per cent in 1951 to about 30 per cent in 1990. A summary of different Five-year Plans<sup>55</sup> shows that in the mid- 1950s the level of literacy, despite the first Five-year Plan, fell from 18 per cent to 15 per cent . By the end of the Third Five- year plan in 1969, it had returned to 18 per cent.

In the 1970s, with the government's policy of socialization, most privately-owned schools were nationalized. Teachers benefited from becoming government employees with higher salaries and security of jobs. Primary schools were opened in big numbers in the rural areas. On the whole the standard of quality education started falling. This was because of the decreased commitment by teachers, local landlords and the elite. Nationalization caused heavy public expenditure . New class rooms, teachers, books and other related expenditures rose rapidly. As Louis D. Hayes describes:

To accommodate the anticipated influx of new students, the Plan called for 38,000 additional class rooms for primary students and 23,000 for the middle levels, six to eight. To meet the additional staffing requirements, 225,000 new teachers were to be obtained... Teacher training institutes were to provide 75,000 new teachers over an eight year period.<sup>56</sup>

Although the dignity of labour and other nation-building issues were emphasized change did not occur to the extent expected. The standard of education, generally, fell drastically. In the early 1980s a campaign was launched to Islamize the education programme. The curriculum at Intermediate (12th grade) level included a heavy load of Islamic studies. People have different opinions about its impact. In the 1980s during the Fifth and Sixth Five-year Plans there was some emphasis on informal education. There was an educational programme for drop-outs especially in the rural areas called "Nai-Roshni Schools", (New Light Schools).

(22,000 New Light Schools were the target of Prime Minister's Five Point development charter in 1985). Other educational activities were carried out during 1988-1990 by Benazir Bhutto's Government under "People's Work" programme and Nawaz Sharif's Government (1990-1992) under "Tamir-i-Watan" programme.

### Health and Social Welfare

Again we refer to the Five-year Plans which had included health and other social welfare issues for consideration and implementation. With the continued population growth, it has not been easy for the governments of Pakistan to provide medical and other facilities to meet the aspirations of the people. Whatever is available is dominated by the privileged few. Health facilities have increased over the years. The number of doctors increased from 3,000 in 1950 to 21,000 in 1970. There were 1,000 nurses in 1950 and 5,000 in 1970. Hospital beds increased from 17,000 to 39,000 in 1970. (Qureshi:1984)

The Fourth and Fifth Five-year plans equally emphasized health and social welfare of the people. Pakistan is a religious society. Islam has some very fine precepts about social



welfare e.g., rights of the neighbours (*Haqoob ul abad*), but the concept of Muslim brotherhood and giving attention to the cause of the poor and under-privileged have been ignored in the history of Pakistan. The traditional feudal life-style has influenced the country by crushing many traditional and religious values of caring and looking after the needy. Also the modern, urbanized, individualistic, secular life-style is an important second layer which has affected the cultural pattern of life in Pakistan by way of making them individualistic. The whole gamut of urbanization has its own effects on the social life of people in Pakistan.

Better housing and social security is still a dream for most Pakistanis. Referring back to the Five-year Plans, we observe that these aspects of development were present in all the plans e.g. setting up the House Building Finance Corporation, introducing "Zakat and Ushr Nizam" (Muslim religious taxes on general and agricultural income) in the Fifth and Sixth Five-year Plans were considered moves towards better social welfare. The money received from religious taxes through banks etc., is collected by central Government and goes to the 'Bait Ul Mall' (social welfare treasury). It is then distributed through the local Governments, MPs and local Councillors for the welfare projects and grants to poor Muslims and Institutions. Islamization of society by the Zia Government (1977-1988) was claimed to be a step towards social development.<sup>57</sup>

In terms of poverty and inequality, Pakistan has very severe problems which are not improving. Though social services were paid some attention, it has been difficult to achieve good results because of the complex power structure.

### The Church in Pakistan under pressure of Islamization and other social factors

As stated earlier, though the founding father of the nation desired a secular democracy, from the very early years of the history of Pakistan to the present there have been efforts to make the country a confessional Muslim state. This process came to its culmination in Zia's era (1977-1988). One should note that the conservative Muslim religious Parties have very strong views on keeping the religious minorities out of the Nation-building process. There has been a continuous debate between modernism and traditionalism in Pakistan in the area of politics. Rubya Mehdi in her book, "The Islamization of the Law in Pakistan" states:

the Traditionalist concept of Islamic state is that *sharia* encompasses the whole sphere of life. It is the responsibility of *ulema* (religious scholars) to decide how the Islamic State should function. All non-Muslims are *dhimmis* and should pay *jizya* (Ahmed, Ishtiaq, 1987). Maulana Maududi is the pioneer of this concept in Pakistan.<sup>58</sup>

The practice of taking non-Muslims as *dhimmis* (as if they were invaded and needed protection) and expecting them to pay *jizya* (as a tax against their protection), is a serious question about the status of minorities in Pakistan because almost all of them were present in the regions which are now Pakistan, long before the creation of Pakistan.

Starting from the Objective Resolution of 1949 to the Shariah Act of 1991, all efforts at Islamization of Pakistan's society gave the impression that the majority community and the governments were committed to giving 'protection' to the religious minorities. The Objective Resolution, for example, has a section for the status of minorities and reads 'wherein adequate provision shall be made for the minorities freely to profess and practise their religions and develop their cultures'. This itself has a weakness in that it gives



minorities a sense of being protected without giving them an equal role in nation building. With regard to Human Rights, Mehdi has noted a clear discrimination against women and religious minorities in the process of Islamization. She raises a question and says that if human rights in Islam mean inequality of the sexes and for non-Muslim minorities, as is reflected in other Islamic law, such as the *Hudoon Ordinance*, the question arises as to how secular human rights and Islamic human rights can be enjoyed at the same time (Mehdi:1994).

There have been conscious efforts to cripple and constrain the Church and other minorities in Pakistan. Constitutional efforts to segregate minorities from mainstream socio-economic and political life added to the existing social pressure on minorities. Legislative moves to bring everything under Islamic law erodes religious freedom in Pakistan, says M.L.Shahani<sup>59</sup> a leading lawyer of Karachi, presently a judge of the Sind High Court. The blasphemy law, which was inserted into the Penal Code in 1982 and again in 1986, and the imposed separated electorates on minorities in 1985, are some recent legislative moves which have brought tremendous pressure on Christians and other minorities.

At one stage in 1972, as part of the process of social democracy under the Z.Bhutto Government, most of the educational institutions of the Church were nationalized. This was a major attack on Christians in particular.

In the struggle to survive, in the face of socio-economic and religio-political pressures, the Church's commitment to development is a unique contribution to Nation-building.

## **4.5 The Development Policy Context in Pakistan**

In this section we shall comment on and analyze development policy context in the light of the above discussion.

### **4.5.1 The Nature of Development in Pakistan**

An overview of the nature of Development in Pakistan covers the areas of natural resources, domestic and external factors favouring or hindering development, the government's commitment to socio-economic development and the cultural and religious aspects of society towards social change.

Pakistan has rich resources for development in terms of land, forestry, sea, minerals and manpower. Different governments in Pakistan have exploited these resources, e.g. when the government in the late-1950s believed that agricultural production was stagnant, it turned to industrialization, not leaving agriculture altogether but exploiting its resources. Pakistan has developed its literacy rate, life expectancy, GNP per capita over the years.<sup>60</sup>

Development in Pakistan has tended to be strongly centralized and institutionalized at the national level. As a traditional society, Pakistan works in a centralized (in some cases autocratic) and authoritarian way. People have adjusted to the style and sometimes they do not accept other options. Therefore, most development is government policy driven. Every government had its own priorities relating to their political philosophy. They all worked with a "growth oriented" approach to development and paid only some attention to social justice and equity.



There has been growth in terms of cash and food crops which has helped the economy of the country as a whole. The issue of equity has received some attention but results are not great. The factors behind this are the skewed rural structure and urban bias (Lipton:1989).The formal large-scale sector of agriculture has exploited the small-scale sector (Belshaw :1977).

In the case of urban bias and exploitation by the formal sector, the surplus extracted from the rural small-scale sector has not been invested in the rural areas. The surplus not only stays in the urban sector but much is captured by the bureaucracy. The problem of equity stays largely unsolved.

There has been some development because of the "green revolution". The use of complementary inputs like fertilizers, tractors, pesticides and tube-wells were aimed at the larger and richer farmers. The loan provisions were also exploited by the more influential. The use of technology during this revolution was relatively large-scale and inappropriate for smaller farmers.

Reduction in population growth rates has been widely presented as a pre-condition for successful development. Most religious leaders, mainly *Mullahs* (Muslim clergy) and religious political parties, have never endorsed family planning for religious reasons, but all governments have developed this programme which has helped to control population growth to some extent. In the absence of these efforts, the growth of population would have been higher. Despite these efforts, the population has been increasing at the rate of 3.1 per cent per annum, but is beginning to fall slowly.

There is no doubt that there would be benefits in a reduction in population growth. Pyatt has described the family planning situation in Pakistan as follows:

Access to advice on family planning and to supply of contraceptives is very uneven in Pakistan and various authorities have argued that much closer integration of family planning with basic health care is necessary in order to extend coverage and improve access. However, it is unlikely that such a development would solve all the problems in this sector since supplies of contraceptives are also unreliable, and access to health care in general is biased against the rural areas.<sup>61</sup>

There has been growth in capital inflows because of emigrant labour working in oil-producing countries. The savings in many cases are invested in buying luxuries, in building ostentatious houses or buying prestigious vehicles. Surplus money is invested in government and privately sponsored securities for high interest rates but these schemes do not benefit the masses at a grassroots level; rather, they fund the activities which benefit the elite.

Religion has been exploited for political purposes and therefore the focus on social development has been restricted to imposing *Shariah*. The ideology of Pakistan has also been used to justify and legitimize particular political philosophies by several political leaders. Mehdi has referred to a few writers who have described the special role of ideology in Third World countries in comparison to capitalist countries. According to these writers, the role of ideology in justifying the state system and in maintaining the socio-economic system is a matter of priority in the developing countries because their national cohesion is weak and the socio-economic formations are not well defined. Ideology serves to hide the underlying realities of the state system (Ghai, 1976:31)<sup>62</sup>

#### 4.5.2 Constraints on Development in Pakistan

Certain socio-political and cultural factors may hinder development process in a society. In



the case of Pakistan, it is a known fact that the strong feudal system, hierarchical/bureaucratic administration, elite political system, and some aspects of religio-cultural patterns ( e.g. less attention to female education and family planning), have components which have directly or indirectly, knowingly or unknowingly disrupted the development process. The landlords did not support any new move which would challenge their authority in their local areas. In terms of new schools, new methods of agriculture, better housing , etc., they wanted to maintain their superiority over those under their authority. As this has been their practice for several centuries, they were not ready for change.

Also, from the time of the Mughals there has been a very strong bureaucracy which controls the administration. Because of their long term official role in the face of an unstable political situation, they have played a key part in running the country's affairs. Unfortunately, there has been an important element of the bureaucracy involved in corruption. This hinders the development process by distorting it by the pursuit of personal interest. It involves a lack of commitment to Nation-building. Bureaucracy has excessively influenced the civil governments in the process of decision-making. The mercantile/capitalist style of the business community has also accumulated wealth into a few hands. Mehboob Ul Haq observed in 1968:

Twenty families controlled 80 per cent of Pakistan's banking, 97 per cent of its insurance business , and 66 per cent of all industrial capital; of the remaining 34 per cent of industrial capital, more than half was controlled by foreign firms<sup>63</sup>

The situation since then has not changed much. There have emerged some new capitalist families, but the general situation remains almost the same.

Political parties have pressurized the governments to the extent of using destructive behaviour and thus hindering development. The creation of different alliances by political parties in most cases has interrupted development at the grass-roots. The use of official power to dominate their opponents, using law and order situations for political purposes, and lack of interest in educating people for political awareness, are some of the major factors which have brought the political parties into disrepute.

Instead of helping the development process, political parties, when in opposition, have created political instability and thus have hindered development. Because of unstable civil governments, the military generals took over from the civilian and elected governments three times in the short history of Pakistan. Military governments, however, fell even lower than the civil governments in regard to their credibility and legitimacy, especially if in power for a long period. Two military rulers ruled over ten years each (Ayub Khan and Zia ul Haq) when political processes like elections and the constitution were suspended. The political parties in opposition do not strengthen the political process. The military rule added a double layer to weaken the political system and therefore, has hindered development.

The general political situation of the country and that of the region also hindered development in Pakistan. Three wars were fought with India, and to face any future war governments have increased the defence budget over the years. This has reduced the finance for other developmental areas of the budget like education and health. The role of international donor agencies like the IMF and World Bank has also been inconsistent. The United States' interest in the country has fluctuated.

Development projects run by USAID have been affected by the political priorities e.g.



after the fall of the Benazir Government in August 1990, there was a big cut in US aid. The international trade situation has also affected the development process. International political biases against Pakistan, because of regional factors, religious fundamentalism, the so called Islamic bloc, child labour, violation of human rights, etc., have affected exports and hindered development.

Militant religious orthodoxy, because of its narrow focus, has affected the socio-economic and political scene. In most cases the religious leaders do not aim at long term solutions and also give great emphasis to the religious issues and thus have hindered development e.g. the Benazir Government wanted to have Sunday as a weekly day off, but the religious leaders opposed it on religious grounds. Also, because of religious militant orthodoxy, legal discrimination against women, minorities and other social sectors have been created and incorporated in the legal process of the country. This has segregated those groups and has affected their role in Nation-building which ends as a set back in development.

## 4.6 Conclusions

The following are some conclusions of the study of socio-economic development in Pakistan.

Pakistan, along with many other developing countries, has raised its GDP per capita almost 50 per cent over the last three decades. Most of the development activity in Pakistan tended to follow a series of Five-year Development Plans. These plans have not been followed by a sustaining development process, which is a concern of modern economists. (Meier: 1989). These Plans have also focused on a “growth orientated” process of development and have not been supplemented with a changed attitude in the areas of social justice and fairer income distribution. The benefits of economic growth of agriculture, industry, etc., have gone to the urban and rural elite. Also, the country has undergone the influence of large multi-national companies and is fast becoming a consumer society. People are spending more than they can, thus adding to the existing poverty.

There has been little social development in Pakistan. Whatever limited provision has been created is skimmed off by the rich and the elite. In the area of social development, a struggle between modernism and traditionalism has been seen, even with regard to the philosophy of the government.

Political instability has been a great set back for development in Pakistan. The regional political situation because of the ‘Kashmir cause’ and the situation in Afghanistan took the country to the stage where half of its budget was allocated for military spending.

With the move of the Islamization process, the country has tended to become more and



more Islamic in ethos. In the midst of Islamic moves in the constitution, etc., religious minorities including the Church have come under socio-political and religious pressure and feel a great degree of timidity.

Along with general political instability, the role of the military in ruling the country, the mis-use of religion by politicians, etc, social factors like a very high level of corruption and bureaucracy and its effects on the general life-style of people, have encouraged the nation to pursue a line of self-centredness and greed. This has proved a great hindrance to development in Pakistan.(see pp.121-123).

These conclusions have their relevance to the study with regard to the role of the Church of Pakistan. In the midst of a feudal, autocratic and corrupt structure of Pakistan (three governments in eight years, 1988-1996, were dismissed on charges relating to high levels of corruption), there is limited room for anyone to manoeuvre in development. Because of its religious minority status and general poverty of membership, it is doubly difficult for the Church. But it does bring a great challenge for the Church, firstly to manifest a different humanity in an approach that values human worth. The Church's contribution is significant not because it is just running development projects here and there, nor working as a group of activists, but as it raises the level of dignity of humans by over-coming social barriers between the rich and the poor.

Secondly, the structure of Pakistan challenges the Church to demonstrate a way of being religious which contributes to the liberation of peasants and others from the stronghold of those who oppress them, and also to develop a local theology of development, national mission priorities and a high level of co-operation in a society not known for such.

It is therefore vital that the Church addresses the issues of integrity in terms of the use of authority and finances and manifests the qualities of service and discipleship of Christ.

It is in this context and on this criteria that the work of the case study dioceses shall be evaluated.



## Chapter Four: Endnotes

<sup>1</sup> 'Two-nation Theory is the theory on which Mr. Jinnah founded his argument for Pakistan. He said that the only realistic solution to the political problems of South Asia is to recognise the Muslims as a separate nation. He defined the Muslim nation in the following words:

"We believe that every comprehensive and authoritative definition of nationhood is forced to recognise that Muslims as a separate nation and Hindus are two major nations of the sub-continent. We, the Muslims are a nation of ten crore(100 million) people. In addition to it we are a nation which has its own culture, civilization, language and literature, art and craft, history, moral values, character, legal system, customs and traditions, calendar, natural talents and aims and objectives. In short, we have our own ideology and we lead our life according to our faith and belief. We are a separate nation by all canons of international laws".'

(Extracts from Classes IX & X social studies text book, Sindh Text board, Jamshoro, Sindh, Pakistan. This shows that this theory is included in the school text books to make the nation familiar with the rationale of Pakistan).

<sup>2</sup> 'Lahore Resolution' is the actual clear direction taken by All India Muslim League towards their struggle for cause of Pakistan. It reads:

"No constitutional plan would be workable in this country or acceptable to Muslims unless it is designated on the following basic principle, namely, that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial readjustments as may be necessary, that the areas in which Muslims are numerically in majority as in the north-western and eastern zones of India, should be grouped to constitute independent States in which the constituent units shall be autonomous and sovereign. Adequate, effective and mandatory safeguards should be specifically provided in the Constitution for minorities..for the protection of their religious, cultural, economic, political, administrative and other rights". (Pakistan Studies for Classes IX & X, Sindh Textbook, Board, Jamshoro, Pakistan. p. 22).

<sup>3</sup>'Objective Resolution' or the statement of intent was moved in the Constitutional Assembly of Pakistan by the Prime Minister of Pakistan on 7th March 1949. Though it was not a constitution but a base to formulate future constitutions, it was considered a significant change in the ideology of Pakistan. The members representing the religious minorities boycotted the session but the resolution was adopted.

Though this resolution gave provision to minorities to freely profess and practice their religions and develop their culture, the emphases on making Pakistan an Islamic State with a Muslim head of the State created great reservations among many groups of people. Justice Munir in his Book from 'Jinnah to Zia'(1980: Vanguard Books, Lahore), terms that as a change in the ideology of Pakistan.

One should note that all the constitutions had the 'objective resolution' as the preamble but General Zia in his process of Islamization made it part of the constitution in 1986. One should also note that word 'freely' was omitted with regard to professing and practicing faith by minorities.

<sup>4</sup> Mujib's six points were based on Bangladesh nationalistic motives to dissolve Pakistan. This worsened the relationship between Mujib and Bhutto's political parties.



<sup>5</sup> The Mukto Bhani (liberation force) and Bengali Rifles started killing non-Bengalis. The forces from West Pakistan were sent to control but failed. India intervened in the situation and the war of 1971 broke out which ended up with the emergence of Bangladesh on the map of the world. Non-Bengalis were considered non-Bangladeshi people. There are still more than about three million non-Bengalis called Biharis living in very poor conditions in Bangladesh. They are considered Pakistanis but cannot come to Pakistan for their status as Pakistanis is disputed among the Governments of the two countries.

<sup>6</sup> Nine Political parties opposed Bhutto and formed Pakistan National Alliance(PNA) having Nizam-i-Mustafa (Islamic Democracy) as their slogan. Bhutto won the elections and was heavily criticized by the said alliance for rigging the elections. General Zia as a result of a Military coup overthrew Bhutto and imposed Martial law on 5th July 1977. He called it 'fairplay' and promised to have elections within 90 days which the constitution demanded but he had already suspended the constitution of 1973. He later on took the plea to introduce *Nizami-i-Mustafa*. Since the religious parties had already declared that as their election manifesto, Zia built on that and continued to rule for about ten years.

<sup>7</sup> "Islamization" by General Zia was a process of making the country go on a line of Islamic democracy. This included changes in the constitution thus leading to have a religious ethos in the socio-political and economic institutions of the country. His intentions of doing all that have been disputed. People have different opinions about that. From 1977 to 1985 he ruled the country on the basis of different presidential orders. He held a referendum in 1984 on the basis of one question whether people wanted Islam in Pakistan or not. As a result of 'yes' he declared himself as chosen president of Pakistan for five years. In 1985 he held non-party based general elections in Pakistan which was an overlay to his power as the President of Pakistan and the head of the Army. He had already passed an amendment in the Constitution known as the 8th Amendment which gave powers to the President to dismiss the Prime Minister if found not sincere to the interests of the people of Pakistan. As a result of this amendment, three elected prime ministers were dismissed in a short span of 6 years (from 1986-1992). Special seats for women in Assemblies and minorities were abolished. A separate electorate was imposed on minorities in this amendment.

Continuing his process of Islamization, Zia introduced 'blasphemy law' in the penal code in 1982 and 1986 which brought capital punishment to anyone found defiling Quran and the name of the Holy Prophet of Islam.. One should note that there have been dozens of falsely accused cases in the courts of Pakistan against the members of the minorities.

<sup>8</sup> Former USSR's hostile presence in Afghanistan had direct effects on the politics of Pakistan. It brought 3 million refugees to Pakistan which created defense, civil and law & order and drug problems in Pakistan. Wars with India affected the relationship of Pakistan and India. This was an extra layer on the existing dispute between the two countries because of the 'Kashmir Issue'. Kashmir Issue is the problem of self-determination of Indian held Kashmiris which is their right recognised by the UNO. India's denial to that right and Pakistan's support to Kashmiris have brought both Pakistan and India to the verge of danger of war always. This has effected both the countries' economy as vast amounts of the budget goes to the military expenses.

<sup>9</sup> M.L. Qureshi: 1984 "Planning and Development in Pakistan-Review and Alternatives (1947-1977)"; Lahore:Vanguard Books. p.14.

<sup>10</sup> op.cit., p.15.

<sup>11</sup> M.L. Qureshi:(1989), "Article in "Pakistan Outlook" p.6.

<sup>12</sup> Planning Commission, Islamabad: "1st Five-year Plan-Background for the Plan 1957". Chapter 2, p.7.

<sup>13</sup> Ibid., p.9.



<sup>14</sup> Ibid., p.13.

<sup>15</sup> Planning Commission of Pakistan: "The Third Five-year Plan" p.17.

<sup>16</sup> Planning Commission of Pakistan: "The Fourth Five-year Plan" p. 12.

<sup>17</sup> A.R.Kemal:(1994),"Structural Adjustment, Employment, Income Distribution and Poverty", article in 'The Pakistan Development Review, 33:4 Part II (Winter 1994) pp. 901-914.

<sup>18</sup> Kemal: loc.cit.

<sup>19</sup> Kemal: loc.cit.

<sup>20</sup> Kemal: loc.cit.

<sup>21</sup> Graham Pyatt: "Towards Balanced Development in Pakistan" (Discussion paper 108, University of Warwick, 1992).

<sup>22</sup> loc.cit.

<sup>23</sup> Frithjof Kuhnen: "The Agrarian Sector in Pakistan Development"(Lecture, Published in Pakistan Development Review, Part 1 Winter 1989. pp 509-521).

a) The period of Stagnate Agriculture (1947-1965)

b) The Period of Progress in Agriculture(1965-1977)

c) Period of Externally Stimulated Development (1977-until recent)

<sup>24</sup> Planning Commission, Islamabad: Fourth Five-year Plan, Chapter 1, pp. 2-3.

<sup>25</sup> Kuhnen: op.cit., p.510.

<sup>26</sup> loc.cit.

<sup>27</sup> Planning Commission, Islamabad: Fourth Five-year Plan, Chapter 1, p.12.

<sup>28</sup> op.cit., pp.19-20.

<sup>29</sup> Kuhnen: op.cit., p.511.

<sup>30</sup> Ibnul Hasan:(1989) "Integrated Rural Development, Pakistan" New Delhi: Sterling Publishers, Private Ltd. p.77.

<sup>31</sup> loc.cit.

<sup>32</sup> According to the Islamic law of inheritance, land is divided among the children after the death, or in his life time if desired by the father. Daughters get half of a son's share and some share goes to the widow also. The practice among Christian varies a little as the girls are normally not given a share in the property of the father. The land is divided among the sons. This practice is a Hindu practice and is because of the Hindu background of Christians. Progressive minded Christians want to change this practice but find it hard because of pressure from the community.

<sup>33</sup> Planning Commission, Islamabad: Fifth Five-year Plan Section 13, p.6.

<sup>34</sup> Ejaz Aslam Qureshi:(1991) "Development Planing in Pakistan" Lahore: Feroz Sons (Pvt) Ltd. p.89.

<sup>35</sup> loc.cit.

<sup>36</sup> Ibnul Hasan: op.cit., p.83.

<sup>37</sup> Land reforms took place in 1959, 1972 and 1977. In 1959 by Ayub Khan and 1972 and 1977 by Bhutto. The reforms of 1959 fixed a ceiling of 500 hectares of irrigated and 1000 hectares of unirrigated land and allowed transfer of land to family heirs. Orchards and hunting grounds were exempted. The total area resumed under these reforms was 528,752 hectares. The total area disposed of was estimated at 356,686 hectares. The number of beneficiaries was 75,764.

During the reforms of 1972 the total area of 1,027,067 hectares was resumed. The area disposed of was 962,115 hectares. The number of beneficiaries was 183,381. Ceiling was 150 acres and did away with exemption of the reforms of 1959. In 1977 other reforms were introduced by Bhutto government; 71,473 hectares were resumed and 35,653 hectares were disposed of. The number of beneficiaries was 289,637. (This note is based on Ibnul Hasan: op.cit., pp.67-69).

<sup>38</sup> Planning Commission, Islamabad: First Five-year Plan. p.308.

<sup>39</sup> loc.cit.

<sup>40</sup> op.cit., section 47, p.316 (1950,1952,1957).

<sup>41</sup> Hussan Gardezi & Jamil Rashid:(1983) "Pakistan the Unstable State" Lahore:Vanguard Books,Ltd. p. 260.

<sup>42</sup> In 1981, the total rural population of Pakistan was 60,413,000 (Pakistan Statistical Year Book 1984, Federal Bureau of Statistics). Total beneficiaries of land reforms were 289,637. This is about 5 per cent. This is a very small number but is not totally insignificant in the context of a strong feudal landlord culture.

<sup>43</sup> Ayub Khan: "Friends Not Masters".

<sup>44</sup> Ibnul Hasan: op.cit., p.68.

<sup>45</sup> B.M. Bhatia:(1990) "Pakistan's Economic Development 1947-1990" Lahore: Vanguard Books. p.165.

<sup>46</sup> Ibnul Hasan: op.cit., Appendix 1.

<sup>47</sup> Planning Commission, Islamabad: First Five-year Plan. p.9.

<sup>48</sup> M.L. Qureshi: op.cit., pp. 271-272.

<sup>49</sup> Planning Commission, Islamabad: Fourth Five-year Plan, p.6.

<sup>50</sup> Hassan Gardezi & Jamil Rashid: op.cit., pp.11-12.

The Government took control of 31 industrial units in ten basic categories; iron and steel, heavy engineering, heavy electrical goods, electrical generation, gas, etc.

<sup>51</sup> Kuhnen: op.cit., p.513.

<sup>52</sup> M.L. Qureshi: op.cit., pp.278-280.

Though there was great emphasis on social development in the 5th Five-year Plan. 14.2 per cent of the budget was allocated for industry. (21 billion rupees). The plan was based on the growth rate of 7 per cent in GDP and increase in per capita income by 4.2 per cent. Industrial growth was projected at an annual



rate of 10 per cent.

<sup>53</sup> Bhatia: op.cit., p.99.

<sup>54</sup> Ayub Khan(President of Pakistan): Third Five-year Plan. p.v.

<sup>55</sup> Louis D. Hay:(1986) "The Crises of Education", New Delhi: Sterling Publishers Private Ltd. p.49.

<sup>56</sup> loc.cit., p.50.

<sup>57</sup> Syed Abdul Quddus:(1990),"Social change in Pakistan"; Lahore:Progressive Publishers. p.60-61.

<sup>58</sup> Rubya Mehdi:(1994),"The Islamization of the Law in Pakistan"(Cruzan Press Ltd, Surrey, England.) p.20.

<sup>59</sup> M.L. Shahani:(1989),"Outlawed By Faith", an article focusing the challenge of constitutional constraints on minorities leading them to a status of second class citizens.  
(1991), "Separate(Communal)Electorate", an article focusing on the segregation of minorities from mainstream politics. Shahani's concern is on the imposition of a separate electorate on minorities because the minorities did not ask for them where as the Muslim league at the time of India at one stage asked for a separate electorate.

<sup>60</sup> See table 4.1.

<sup>61</sup> Pyatt: op.cit., p.17.

<sup>62</sup> Mehdi: op.cit., p.16, Mehdi has quoted from Yash P.Ghai's work entitled, "Notes Toward a Theory of Law and Ideology:Tanzanian Perspective", African Law Studies, No: 13, pp.31-84.

<sup>63</sup> Mehboob UL Haq: (Quoted by Bhatia, op.cit., p 123).

(Business recorder Karachi, April 1965 p.1 identified the following so-called lucky 20 families who control the wealth of the country: Adamjee, Dawood, Habib, Saigal, Amin, Bashir, Valibai, Bawany, Jalil, Naseer, Sheikh, Habibullah, Dinshaw, Dada, Allawala, Marker, Mohammed Yahya, Qazir Ali, Maulabakhsh and Batala).

## **CHAPTER FIVE**

### **THE STRUCTURAL COMPARISON OF MULTAN AND HYDERABAD DIOCESES**

#### **5.1 Objectives**

The objectives of this chapter are firstly to give the case-study dioceses an ecclesiastical context which means their place within the Church of Pakistan with relation to each other

and the other dioceses. Secondly, to describe their historico-geographical, socio-economic, political and theological importance. This is significant with regard to the identification of social groups and their distinctions within the jurisdiction of the dioceses. And thirdly, to identify the theological approach of the dioceses in meeting the respective challenges they face in their regions.

#### **5.2 Introduction**

The structural comparison of Multan and Hyderabad Dioceses requires an understanding of the context within the Church of Pakistan. There are historical indications of a Christian presence of various kinds in Indo-Pakistan since the 1st Century; the ancient churches survive to this day in India. There is a strong tradition based on the document 'Acts of St. Thomas' that St. Thomas, a disciple of Jesus Christ came to India and also to Taxila which is now in Pakistan. However, the present



Church in Pakistan is a product of the Missionary Movement of the western Churches since the 16th Century. Since then the Church in Pakistan has maintained its ecclesiastical link with the founding Churches in the West.

The Church of Pakistan is an Ecumenical Church with an episcopal polity (having bishops, presbyters and deacons as clergy), which came into being as a result of Church Union of Anglican and Methodist Churches, the Scottish Presbyterian (UCNIP 'Scottish Connexion) and the Lutheran Church in Pakistan in 1970. All four denominations brought a rich traditional heritage of physical structure, liturgy (worship) and ministry. Anglicans were the largest group and the Methodists second at the time of Union.<sup>1</sup> There were two dioceses of the Anglican Church i.e. Lahore and Karachi. The Methodists had their headquarters in Multan. The UCNIP had Sialkot as their centre and Mardan in the North was the Lutheran centre.

The Anglican Diocese of Dacca and Rajshahi Church Council also joined the Church Union but stayed out because of the war in 1971 and the creation of Bangladesh in 1971.

The concentrated presence of people belonging to particular mission groups was due to the comity agreement<sup>2</sup> which would restrict the activity of each mission to a specified geographical area. This was to avoid over-lapping of ministry and becoming a hindrance to each. But the questions of denial of people's choice to join a particular mission, a rise of competition among church workers, ending in lower quality of ministry, arose in the context of polity. The restrictions of polity no longer exist in the present structure of the Church in Pakistan.

At present, the eight dioceses of the Church of Pakistan are working in their respective

areas with different development priorities based on the local challenges and also on the theological stance of the diocesan leadership. The Church of Pakistan, generally speaking, is conservative in belief, with a limited element of liberalism projected by individual Bishops and clergy in specific Dioceses and Institutions. Orthodoxy is considered the true religion. This is because of the historical upbringing of Christians by conservative parents, the training of most of the clergy in a conservative Seminary at Gujranwala and Islamic influence which is, generally speaking, conservative.

The model for Church Union in Pakistan is the Plan of Church Union in North India and Pakistan. The territory of the Church of Pakistan covers the whole of Pakistan. It started with four dioceses. Four new dioceses emerged from the existing dioceses in 1980. Multan is one of the original and Hyderabad one of the new dioceses. They both play a significant role in the present-day church of Pakistan. This is because of their geographical and social situations and contributions in the field of development and mission.

### **5.3 Institutional and Constitutional context of the Church of Pakistan.**

This section discusses the constitutional and denominational aspects of the unified church leading into a brief summary of its identity as the National Church. The intention of the Church Union is stated in the Plan of Union as follows:

This coming together in a visible fellowship, representing heritages of the uniting churches in Pakistan, in no way involves any questioning or repudiation of the gracious gifts of God which have been manifested in diverse ways in their several traditions of the ministry, the sacraments and Church polity, within the One Church of God: 'Our sufficiency is of God' (II Cor. 3.5)<sup>3</sup>.



The constitution of the Church of Pakistan was formally accepted on November 1st, 1970 at Lahore Cathedral during the service of inauguration by the leaders of joining Churches.<sup>4</sup> The legal position and the nature of the Church Union is described in the Constitution as follows:

The Church of Pakistan was formally declared to be the legal and spiritual heir and successor of each and all of the Churches. This act of covenant was declared to be irrevocable, and the Church Union was considered indissoluble.<sup>5</sup>

The Church of Pakistan has a clear polity. The Constitution reads that as follows:

1. The Church of Pakistan affirms that the Lord Jesus Christ is the only Lord and Head of the Church.
2. The Church of Pakistan accepts the episcopal, presbyteral and congregational elements in Church order as the means through which the lordship of Christ in His Church may be realized. The harmony of these elements is to be shown in the oversight (episcopate) relating to the legislative, administrative, liturgical and pastoral matters assigned to the Synod, Diocesan Councils and other organs of the Church's life. The personal oversight of a diocesan bishop must go hand in hand with this corporate responsibility, shared by bishops, presbyters, deacons and lay people acting together, as well as with the corporate responsibility of the episcopate of the Church as a whole.<sup>6</sup>

The basis of Church Union in the Church of Pakistan is the Scriptural call to oneness and unity. The purpose of Church Union has been described by different church leaders as harmonizing the diversity and plurality to turn the weakness into strength (Anwar Barkat, first general secretary of the Church of Pakistan), to strengthen the internal and spiritual resources of the United Church, and lifting eyes to higher values and challenges of Christian witness and service which lie before the Church (Inayat Masih, first Bishop of Lahore and first Moderator of the Church of Pakistan), to encourage a spirit of humility and sacrifice, leaving aside the non-essentials (J.V. Samuel, first

Bishop of Multan Diocese) and to be an effective instrument for God's work, proclaiming the Gospel of Christ in a more powerful way ( Bashir Jiwan, Bishop of Karachi's commissary for evangelism in Sind, and later the first Bishop of Hyderabad diocese).<sup>7</sup>

Bishop J.S. Qadir Bakhsh, then moderator of Church of Pakistan in 1985 described the purpose of Church Union as the unity of thought and purpose. He said:

According to the plan of Church Union, Union is an effort to bring about an organic unity, very clearly representing the mind of the Church. It is indeed a unity of thought and purpose.<sup>8</sup>

Bishop Alexander John Malik, then Deputy Moderator of the Church of Pakistan, advocated a federal system of union in the Church of Pakistan. Quoting Dr. Barkat he said:

This is what one can call the Federal principle. This recognizes diversity of traditions and outlook, yet provides for effective representation and responsible control in the offices of the Church. Federation is a way of uniting without destroying the selves that are uniting. Federation is also and always based on common consensus... Federation looks towards total harmonization in the spirit of unity under the Lordship of Christ.<sup>9</sup>

Bishop Malik supported the autonomy of the dioceses and for keeping the traditions of the uniting churches alive. Bishop Malik referred to Dr. Barkat's article in 'The Struggle for Selfhood' with regard to the principle of organic unity and yet incorporating into itself the principle of 'unity in diversity'.<sup>10</sup>

If we take 'diversity' in terms of geographical, socio-economic, cultural and ecclesiastical tradition and 'organic' as true oneness based on the scriptural call to unity of faith and ministry in the united Church, then we seem closer to what the pioneers of the Church Union had in mind.



The process of Church union in Pakistan is also seen in the world-wide context of ecumenical dialogue. Bishop Michael Nazir-Ali, the first bishop of Raiwind diocese, declared his views regarding the vision of the church unions as follows:

Church Union in our context should be modeled on the Collegiate pattern where the Bishops and their dioceses act together after mutual consultation both informally and at the Synodical level on matters affecting the whole church.<sup>11</sup>

Referring to the autonomous aspect of the dioceses within the Church of Pakistan, Bishop Nazir-Ali further said:

Synodical Government, episcopal Collegiality, the principle of accountability and relationships with the worldwide Church are some of the checks that need to be nurtured as a balance to an autonomous episcopate.<sup>12</sup>

The Church of Pakistan is a Constitutional Church. Its constitution is based on the Plan of Church Union in North India and Pakistan. It outlines matters regarding faith and order which includes doctrine, worship/liturgy and sacraments, and also regulates rules and restraints of the powers and functions of different offices and institutions. For example the bishops' status in constitutional and historical terms has been defined clearly in the Constitution (Constitution of the Church of Pakistan, 1976:16). Their duties, which include pastoral oversight, evangelism, teaching and worship, ordinations, etc. are also mentioned. The powers of different organizational units of the Church are also on record in the Constitution. For example in the section of the Diocesan Council, it is the Diocesan Council which is the ultimate financial authority of the Church in its diocese, in all matters concerning its internal administration, and that the Bishop of the

Diocese shall not, as bishop or as President of the Diocesan Council, have any controlling authority over the finances of the diocese. (Constitution: 27). Anwar Barkat describes the constitutional aspect as follows:

The Church of Pakistan has Episcopal, Presbyterian, Lutheran and Methodist elements. These elements have to be harmonized in order to take the good points of traditional polity and correct defects which are found in each of them. No one tradition is to be allowed to dominate. The Episcopal element has been combined with the corporate responsibility of Presbyters, deacons and lay people shared with the Bishops in running the affairs of the Church.<sup>13</sup>

Barkat further expands the constitutional aspect of the Church of Pakistan saying that the Church of Pakistan should be a movement of unity in diversity, inviting other churches to join for a broader participation in the socio-political life of the nation. Also, the Church has to respond to the changing socio-political context in order to secure the greatest satisfaction for its constituency (Church Membership/existence). Barkat's reflection on the Church's constitutional position is important in two respects. Firstly, the Church is not static; it is a process of union to absorb different traditions in one church and secondly, it is not just a spiritual body in the traditional sense of the word; it is called to serve in its social context.

With regard to the organization of the Church, the Synod is the highest representative body of the dioceses of the Church of Pakistan. It works as the executive, legislative, judicial and administrative organ of the Church of Pakistan. The dioceses work as autonomous bodies remaining within the framework of their constitutions which should be consistent with the constitution of the Church of Pakistan. They make their own budgets and can raise funds independently of the Synod's direct influence. The Church of Pakistan's Synod does not centralize the Church. Rather it is a loose structured and



decentralized organization. It is not a monolithic structure, but is diverse, leaving room for the units, i.e. the dioceses, to work out their own priorities to address the challenges at local, national and international levels. The supervisory role of the Synod includes discipline in matters of faith and organization.

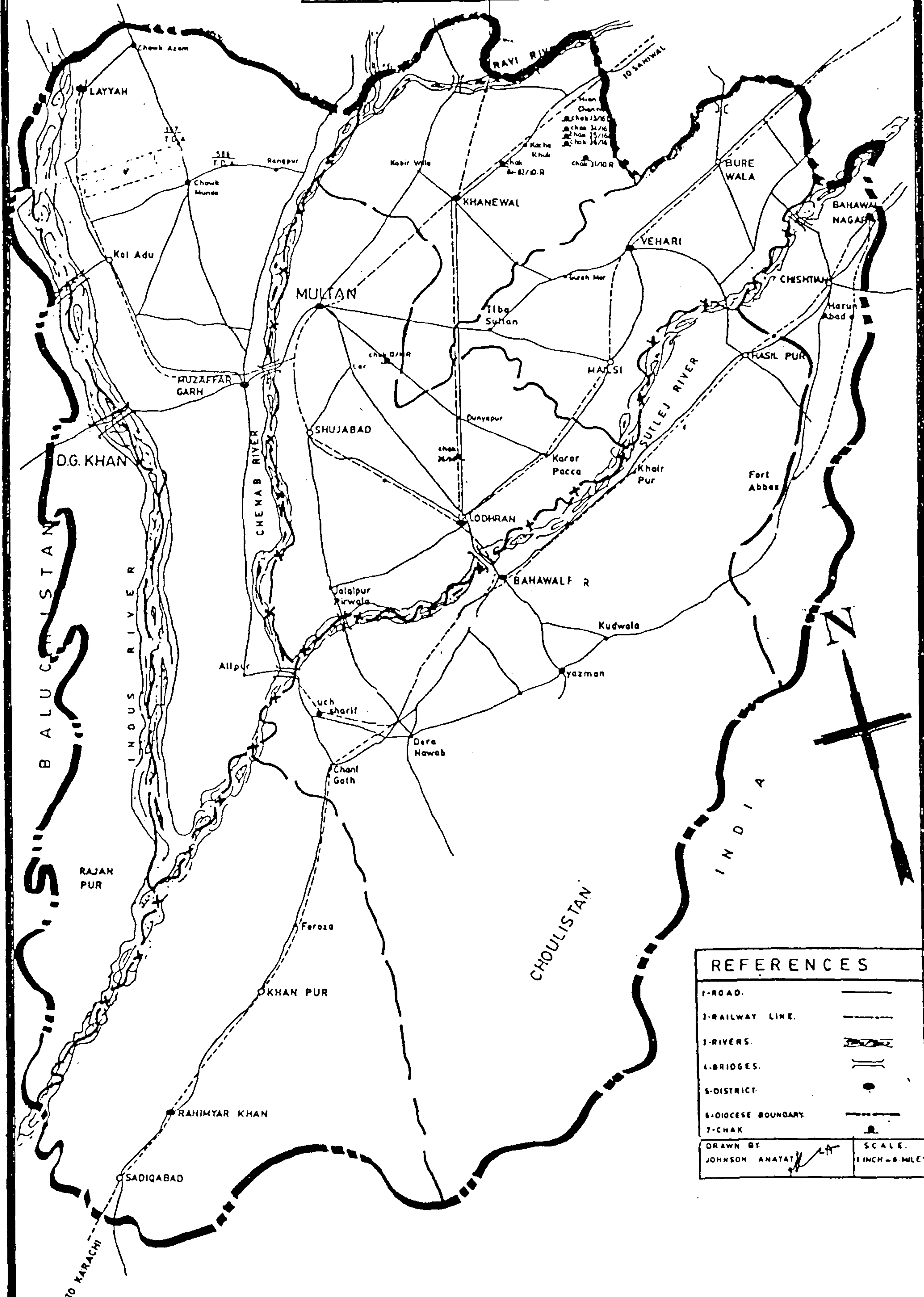
The above mentioned discussion has stated that the Church of Pakistan stands as a legal church, but this has been over emphasized over the years, which the founders of the Church of Pakistan did not wish to do. Bishop Inayat Masih, addressing the first international consultation of the Church of Pakistan in 1975, said:

Some people exercise their mind on the legal nature of the Church of Pakistan and have demanded that the Church of Pakistan, as a legal entity, should have ultimate and final control of everything. This way of thinking will not only make Synod into an unreal, all-controlling body, but will create a situation which will generate mutual suspicion and ultimately damage the life of the Church. We must remember that religious affiliations and associations in all religions are voluntary and no pressure, legal or otherwise, can strengthen religious groups as a voluntary association.<sup>14</sup>

One should also note that the rhetoric of Constitutional matters is there but the practice has not been in line with the constitution at many instances in the life of the Church of Pakistan. The Constitution gives a lot of freedom to units (parishes in the case of dioceses) and invites a participatory way of working, but the general picture which one gets is not exactly the same, for a lot of resources in terms of time, money and talent are exhausted in acquiring hierarchical positions to have authority. In this context and background the structural description of the case-study Dioceses is given as follows.

# MAP OF MULTAN DIOCESE

## CHURCH OF PAKISTAN



REFERENCES	
1-ROAD.	—
2-RAILWAY LINE.	—+—
3-RIVERS.	~~~~~
4-BRIDGES.	—/—
5-DISTRICT.	•
6-DIOCESE BOUNDARY.	- - - - -
7-CHAK.	+
DRAWN BY JOHNSON ANATAY	SCALE. 1 INCH = 8 MILE



## **5.4 Structural Description of Multan Diocese**

### **5.4.1 Introduction**

Multan Diocese is situated in the Punjab; the central province of the country. The Diocese covers an area of about 500 by 200 kms.(see map of Multan Diocese). It is divided into six districts (deaneries) namely Multan, Khanewal, Bahawalpur, Muzzafergarh, Stuntzabad and Rahim Yar Khan. Multan Diocese has a mainly Methodist background. Methodist missionaries from the United States of America established their work in Multan and Raiwind near Lahore with some work in Karachi. Multan Diocese has played a significant role both in the establishment of a united Church and its ecumenical relationship within and outside the country. Bishop Samuel, formerly of the Methodist Church, became the first bishop of Multan Diocese and served as diocesan bishop for 22 years. He resigned in June 1990 and joined the Christian Conference of Asia as General Secretary based in Hong Kong. He worked with an ecumenical approach characteristic of the World Council of Churches. Because of his length of service and consistency in his theology and approach to social issues, Bishop Samuel had a strong influence, particularly in the area of mission .<sup>15</sup>

### **5.4.2 Christian Presence in Multan Diocese**

Christians in Pakistan are about two per cent of over about 120 million people of Pakistan. About 95 per cent of them come from the Punjab.<sup>16</sup> They live in concentrated groups all over Pakistan but maintain their roots in the Punjab. Multan Diocese has

about 100,000 Christians living in its jurisdiction. Only one third of them are members of Multan Diocese. (Diocesan brochure: 1992). The rest relate to the Roman Catholic Church <sup>17</sup>which is the largest group; and to congregational churches i.e. Pentecostal, Brethren, etc.

Most Christians in Multan were third or fourth generation Christians. It gives the Diocese a permanent structure and establishment. There are over a dozen predominantly Christian villages in Multan, which were established in the early part of 20th Century.<sup>18</sup> Christians from the Indian Punjab and Sialkot and surrounding districts in Pakistan came to settle in these villages. They availed themselves of the opportunity to settle in Christian villages in Multan for better financial and socio-religious prospects. Many of them were allotted land to own and cultivate. Over the years, because of growth in population and in migration of Christians from other parts of the country, Christian villages have expanded in size and there has emerged a large landless group, whose members either work as labourers or as small-scale business people. This growth in size has brought new social challenges to the existing population in terms of jobs, education and employment.

Another group of Christians live in Muslim villages. Most of them are landless peasants or labourers.

Christians who live in an urban situation in Multan Diocese are in two groups: those who live in bastis<sup>19</sup> (originally separate places for people with so-called menial jobs) and others who live in a non-basti location. Although many of those who live in *bastis* are mainly (not exclusively) sweepers, the usage of discriminatory language for their dwelling place is condemnable. Those who live in non-basti locations work as



teachers, civil servants, church workers, workers in factories , etc.

#### 5.4.3 Socio-Economic Situation of Christians in Rural Multan

Multan is one of the oldest centres of civilization in Pakistan. The people are mostly from a rural background. Most properties in the towns belong to the rural landlords. Cultural respect for seniors is observed. This is because of the landlords' hold and the trend to Saint veneration. Sunni Muslims venerate both the living and the dead holy leaders primarily coming from the sufi monastic line. Many landlords comes from the Sufi lineage which has strengthened the stronghold of landlords in religious and political areas.

Multan has a strong industrial base for fertilizer production. In more recent years Multan has developed an agricultural equipment industry.

About one third of the diocesan membership come from predominantly Christian villages. The area where these villages are located was called 'Ganji bar' in the local Punjabi language which means dry land without any natural vegetation or crops. This gives us an understanding of the historical and economic factors behind the struggle of the people and the Church's call to development. Almost all these villages are situated at the tail-end of the irrigation system. This is because Christians were late immigrants into the area and/or because of discrimination against the poor Christians at the time of the allocation of land. Christians came to settle in these villages in groups. Migrants always face hardships. There is a great sense of belonging to the village. In many cases people have all their relatives in one village or in a nearby village. The role of Methodist missionaries and pioneer Christian leaders, both clergy and laity, has been

important to the process of helping people settle in demarcated Christian villages. Recognizing the role of their founders, most Christian villages are named after missionaries of the early years of the century. For example, Stuntzabad is named after C.B. Stuntz.

Many Christians in these villages have formed opposition groups which are called 'Partibazi'<sup>20</sup> (group formed to oppose each other). It has become a characteristic of the Christians in big villages to relate to one group or another, based on kinship, leadership or other factors. Christians in Muslim villages do this to a lesser extent. Since the 'basic democracy' elections in the time of Ayub Khan in 1965 and separate electorates for minorities since 1985 the level of 'partibazi' has increased. This has affected the socio-economic and spiritual situations adversely. Factionalism is characterized by frequent physical confrontations among different groups, sometimes even among brothers and other close relatives. Small matters like children bullying each other or women's disagreements have led men into physical confrontations. This was often exploited by the group leader who would advise people to go to the courts. Law Courts in Pakistan have long processes. It may take years to decide a single land dispute. This has led to poverty through debts with high interest incurred against crops. In the end they would temporarily transfer the land use rights to the lender or sell the land outright. This has created another landless group. The children and wives have hard feelings towards their fathers and husbands for creating such a situation.

This situation has changed since the late 1970s. This is because of the education of children who started working and overcame the crisis of landlessness caused by their parents. In the case of girls working, it has caused a delay in their marriages. This



reduces the morale of the parents because, according to the social norms, men should not look to women for material support.

The practice of harbouring resentments, envy, backbiting ,etc., has affected the social life of Christians in their villages. Hypocrisy is common, maintaining a double standard of attending the church as well as planning evil against a neighbour.

The positive trends in Christian villages include mutual respect between members of the extended family and respect for the elders. The Church and its related institutions are supported generally. People have a sense of belonging to the community. They have come together against common enemies like natural calamity or because of some religious and social issue. People have learned to value education. The level of education has been higher since the early 1960s, when the pioneer work in village schools and adult education was started by Methodist missionaries in Stuntzabad and surrounding villages. This has been reported in the diocesan council of Multan Diocese.

There has been a spirit of competition among farmers which in a way helps if taken optimistically and has not damaged the relationship.

#### 5.4.4 Socio-Economic Situation of Christians living in Towns and Cities and in Muslim Villages.

The foremost social aspects are the mandatory separate land zones of slums for the sweepers and cleaners, indicating the presence of social class distinction. This practice had Hindu origins before the partition of India which, because of the caste system and the notion of ritualism, kept away people who did the jobs which were termed ritually

unclean. Despite Islam and Christianity's great objection to discrimination on the basis of work, sweepers and other basti- dwellers are discriminated against in Pakistan. Living separately in a basti creates a ghetto mentality and a great inferiority complex. Many Christians who live elsewhere also avoid associations with the basti people. This leaves the latter with only one choice i.e. having relationships among their fellow basti dwellers. Their working hours are different from other people. In many cases the whole family goes to work in the early morning, finishes the assigned work and returns before noon. The rest of the day is then spent without any fruitful activity. This leads many, men especially, into unhealthy activities like drug addiction and gambling. The challenge of self-improvement more recently, however, has led many Pakistanis to work overtime.

Basti people are now doing private cleaning and sweeping after their regular working hours. Most basti people work for the local councils. This identifies them more with their work. Their average pay per month was about Rs 1500 ( US \$ 50) in the early 1990s. Those working in private homes as cleaners and sweepers are exploited even more both through underpayment ( a couple of hundred rupees are paid for part time workers and about five hundred maximum for cleaning , washing and dusting etc. which takes three quarters of a day ) as well as working seven days a week. Some people defend the exploitation of house-workers stating that in the context of unemployment their wages are not bad. We need to note, firstly, that financial welfare on its own is not enough unless dignity is attached to it and, secondly, they are at the bottom of the pay scale, therefore we judge that they are very poorly paid. Because of these socio-economic pressures, very few parents from bastis can afford to send their



children for schooling. If they do so, in many cases the children would do their share of work before or after the school. This hinders their development as normal children. Bursaries or lower fees for children of poor parents are not available, (only through the Church in limited numbers).

Because many of the Basti dwellers are illiterate and have not been exposed to religion and politics in depth, they are misled by politicians (including Christian politicians) to vote for particular candidates. They are also induced to form street demonstrations, often for dubious causes. This is another way of their being exploited by their own community members.

Christians living in Muslim villages vary in terms of their socio-economic conditions. It depends on their number as well as on the length of time they have lived in the village. It also depends on the attitude of the landlord towards the peasants in general. Some landlords, because of their family and personal values, are considerate towards the needs of their workers, including Christians. The number of such landlords, however, is not large. Christians with the same type of work as the majority, face less social pressure e.g. Christians working on the farms of Khanewal District which are owned by the government, live in situations similar to their Muslim neighbours. There is no financial or resource discrimination against Christians in these villages, which are about a dozen in number, but they face social pressure in terms of opposition to bringing in new fellow Christians and some religious pressure from conservative Muslims.

In the case of an insignificant number of Christians living in a Muslim village where very few people are educated, Christians are literally treated as second class citizens. They live at the edge of the village in a slum situation. They are segregated and

marginalized by their fellow villagers.

Some Christians stay in Muslim villages only at the time of harvest to earn their living. They may be prevented from using utensils, water outlets, etc., used by Muslims. Different groups are affected at different levels in these situations. Some tend to be resigned to their situation and others try to change the social order and ask for their rights including better wages. The response/reaction to their attitude varies from place to place. In terms of their religion some get stronger and others become nominal Christians. Many of them start practicing folk Islam, which includes believing in the spiritual powers of the saints of Islam, visiting graves and shrines for spiritual enlightenment and help for healing from demon possession and dark forces.

The number of Multan Diocese Christians living in total urban situations is only about ten thousand.<sup>21</sup> They live in Multan, Bahawalpur, Khanewal cities and other small towns. Multan and Bahawalpur are not sophisticated centres like Lahore, Karachi or Rawalpindi. Much of the property in these towns belongs to rural landlords who tend to maintain their village culture in the towns as well. These constructions preserve the rural courtyard, large meeting room and single story layout.

Christians in these cities have migrated from nearby villages on a temporary or permanent basis. They keep close contact with their families in the villages, with very little difference in their thinking and lifestyle. Many of them work in factories and other institutions where religion is not considered grounds for discrimination, but because of social pressure from conservative Muslims, Christians are discriminated against regarding promotions in their jobs or getting new jobs in the first instance.

Because of their cultural and religious practices and conservative regional ethos that



women should stay within the four walls of their houses or appear in public wearing veils, Muslims have special reservations about women who work outside the home as nurses and teachers. Many of them happen to be Christians. Those Muslim women who work outside their homes are also despised by Muslim men, but more social pressure is on Christian women who work outside the home, especially when traveling long distances.

#### 5.4.5 Political Awareness of Christians in Multan Diocese

Due to their communitarian nature, Christians in Multan Diocese have developed a high level of political awareness. They take an active part in political elections. Though politics for most people is restricted to participation in elections, Christians in Multan have played their part in lobbying and campaigning against and in favour of many issues in the national and community interest. Since 1972, issues like Nationalization of Educational Institutions including those of Church based, separate electorates imposed on minorities, marginalization of the poor peasants, amendments in the Constitution of Pakistan, legislative moves to introduce discriminatory laws, proposals to have a column for 'religion' in the national identity card, killing of innocent minority members against the misuse of Blasphemy law, etc., have been of great concern to Christians and other minorities of Pakistan.

With its stable and large group of Christians, Multan Diocese has a great attraction for Christian candidates contesting elections at National, Provincial and local levels, which has created awareness among local Christians, who relate to different Christian political parties, and has eventually developed political awareness in them.

Christians have benefited from these elections, as there is a quota of funds reserved for the development by MNAs and MPAs of their constituencies. On the other hand the elections have divided the Christians of Multan Diocese into different groups. Both Christian and other political parties nominate Christian contestants who approach the village leaders for support which creates a situation of campaigning and lobbying for candidates by their supporters. Though it appears to be a normal election procedure, owing to factors like the low level of education and people living as permanent communities, the after-effects of the elections appear as feuds among different groups. It has adverse effects on Church membership at the time of election of parish councils and other committees.

There is an obligatory politicization of the communities in the separate electorate system for minorities, but this isolates them politically around communitarian issues.

#### 5.4.6 Summary of Socio-political Factors of Multan Diocese

Because of a common language, dress and the same rural background, the Multan Diocesan area generally speaking comprises Christians and non-Christians in a homogenous situation. Most of the Diocesan workers have a Punjabi background. With the exception of the Southern end of the Diocese which links with the Sind and Hyderabad Diocese, Multan Diocese has the advantage of relating to people as permanent communities. Living as permanent communities, Christians in Multan have developed a 'crises community' mentality meaning to become active at the time of crises and staying indifferent at other times. This does not help to have a church with mission mindedness.



On one hand the conservative Muslim religious context of Multan does not leave much opportunity for evangelism by the Church and on the other hand because Christians live as permanent communities with their Muslim neighbours, they tend to be more concerned to witness through their personal and church life instead of active evangelistic activities.

The strong feudal and rural context of Multan gives a stable background to any social regional structure. This includes giving a background to the Church. The Church leaders, particularly the Bishop of Multan, adopted a way which was in the context of the stable social structure of the region.

## **5.5 Development Opportunities and Problems in Multan Diocese**

### **5.5.1 The Opportunities for Development**

Development opportunities are discussed with reference to natural resources and socio-economic, political and religious issues. Multan Diocese covers the central part of the Punjab which is rich in its land and natural resources. The agricultural land is fertile and all major crops are grown. Weather conditions are predictable because monsoon (single season) rainfall is generally dependable.

The British developed an extensive irrigation canal system on the basis of existing irrigation facilities. This canal system covers all parts of the region. The infrastructure, including roads and other means of communication is quite good even in the rural areas. Many Christian villages and diocesan activities are not far from a main road.

The social structure of the area is favourable for development in many ways. About 40

per cent of Christians in the villages are land owners. They are a stable and homogenous group in terms of language, culture, religion and social norms. Although they are divided into competing factions they unite against a common cause like natural calamities or fights against a common enemy, e.g. Christians of Stuntzabad and the surrounding villages gathered together when there was news of floods and breaking of canals in the 1960s and 1970s. In the mid -1960s there were some serious problems in Stuntzabad over village common property with a non-Christian landlord. The whole village stood against him forgetting their internal disputes.

Opportunities for improved education and health are not scarce. The Church has run an educational and health system. There are Government based educational institutions in every small village. There are Degree Colleges and vocational institutions in most towns and cities.

All the members of the National and Provincial Assemblies have their financial allocations for the development of their constituencies. This can be used to reinforce industrial, agricultural and rural development in Multan. Christians have also benefited from mainstream development in the region.

The Church, through nationals and expatriate missionaries' pioneering work, has played a conscious and vital role in the development of all the people of the region. The development activities in terms of educational, medical and agricultural projects were available for all people to benefit from. Christians could also benefit from Church-based specific development projects like hostels, Sunday school and other activities for Christian nurture.

Traditional societies depend greatly on how leaders lead their people. Multan Diocese



had J.V. Samuel as its bishop to lead the diocese for 22 years. He was committed to development and was consistent in his approach to social issues. The diocese has established a network of institutions for development in agriculture, education and health and community development.

Regarding the role of secular indigenous NGOs, it is noted that no indigenous secular NGO existed in the Multan Diocesan area. Islam continues to do development work as a charity. Development projects as part of multilateral institutions like (UNICEF to care for children) worked in close collaboration with the government. The Multan diocese had an opportunity to relate to the mentioned institutions and also to have dialogue with NGOs working with humanitarian concerns. Some development was seen in that direction.

The Church has assisted agricultural development in line with the plans of the government. In practical terms this helped Christian farmers to benefit from the loans and other assistance provided by the government. The Church worked as a pioneer in the area of social action and fought against the forces that hinder development e.g. it fostered family planning to prevent large families and the Village Education Development Programme included special education programme for adult farmers and village women. These issues were addressed by other people and the government but the reason why the role of the Church became distinctive was its pragmatic and realistic approach, which greatly helped the small farmers. The plans were carefully mapped to have maximum achievements. There was a great concern involved in the development activity by the diocesan staff, including missionaries and nationals. It took a long time to motivate people to adopt new ways of agriculture, sending their daughters to schools

and using family planning. In many instances the Church failed but didn't lose heart. Its workers either continued or changed their strategy and emphasis.

#### 5.5.2 Constraints on Development in Multan Diocese

There are some very clear constraints which have retarded development in Multan Diocese. Christians in the area are late immigrants. Therefore, they were settled at the tail-end of the irrigation system and got less canal water compared with other parts of the Punjab. There are some areas in the Diocese, like the Laya District, where there is no irrigation system. There the major part of the land given to Christians to cultivate was unirrigated. The level of required labour and other inputs to prepare for irrigation was very high. The resources were limited, so it took a long time to convert into irrigated land. The general Christian practice is to divide the father's land among all the brothers after his death. The subdivision has created increasingly small farms. The average ownership now is two to three acres only per family. This has affected the level of per capita production. Because of financial constraints farmers have taken loans against both the land and crops and come under high repayment liabilities.<sup>22</sup>

There is an element of consumption competition among immediate and extended family members. Many people are overspending on buildings, marriages and other social events. This has been financed through loans and sales of animals and even land. This has caused the migration of about fifteen per cent of Christian families from one village to another either on a temporary or permanent basis (Author's surveys of Stuntzabad : 1992).

The practice of *partibazi* mentioned above has been a great hindrance to development.



People spend their resources on fighting court cases. Money-lenders have benefited from this situation. The Church has struggled against it but has not succeeded in harmonizing different groups within one large group.

About 60 per cent of people in the Christian villages are still illiterate, though this proportion is much higher in Muslim villages (about 70 per cent). Illiteracy itself is a great hindrance to development. Because of the high level of illiteracy and traditional lifestyle, people do not accept social change, which includes family planning, female literacy, adult education, health practice and social behaviour. They took a long time to accept to choose and select new seeds and fertilizers, etc. for their farms. They are easily influenced by advertisements on radio and television to use certain fertilizers and seeds which may not be very economical to use. They learn with experience but at the beginning it affects the immediate development. They are also persuaded by the money lenders and keep borrowing money against their crops so that they become permanently indebted. The things bought on credit are more expensive as compared to cash terms. This reduces the level of productivity.

When the nationals took over from the missionaries, including a national bishop in 1968, local Christians had a lot of expectations of a favour in the areas of employment in the church institutions and loans without proper loan appraisal. When disappointed, they withdrew their co-operation and even opposed the Diocesan Bishop, local clergy and other diocesan workers.

The Diocesan Bishop was greatly committed to his ecumenical theological views which most of the clergy did not grasp. In this context he did not have the support of most of the diocesan clergy. Also because it did not facilitate participation and duplicated the

authoritarian style of society, it was a great hindrance to development.

## **5.6 Structural Description of Hyderabad Diocese**

### **5.6.1 Introduction**

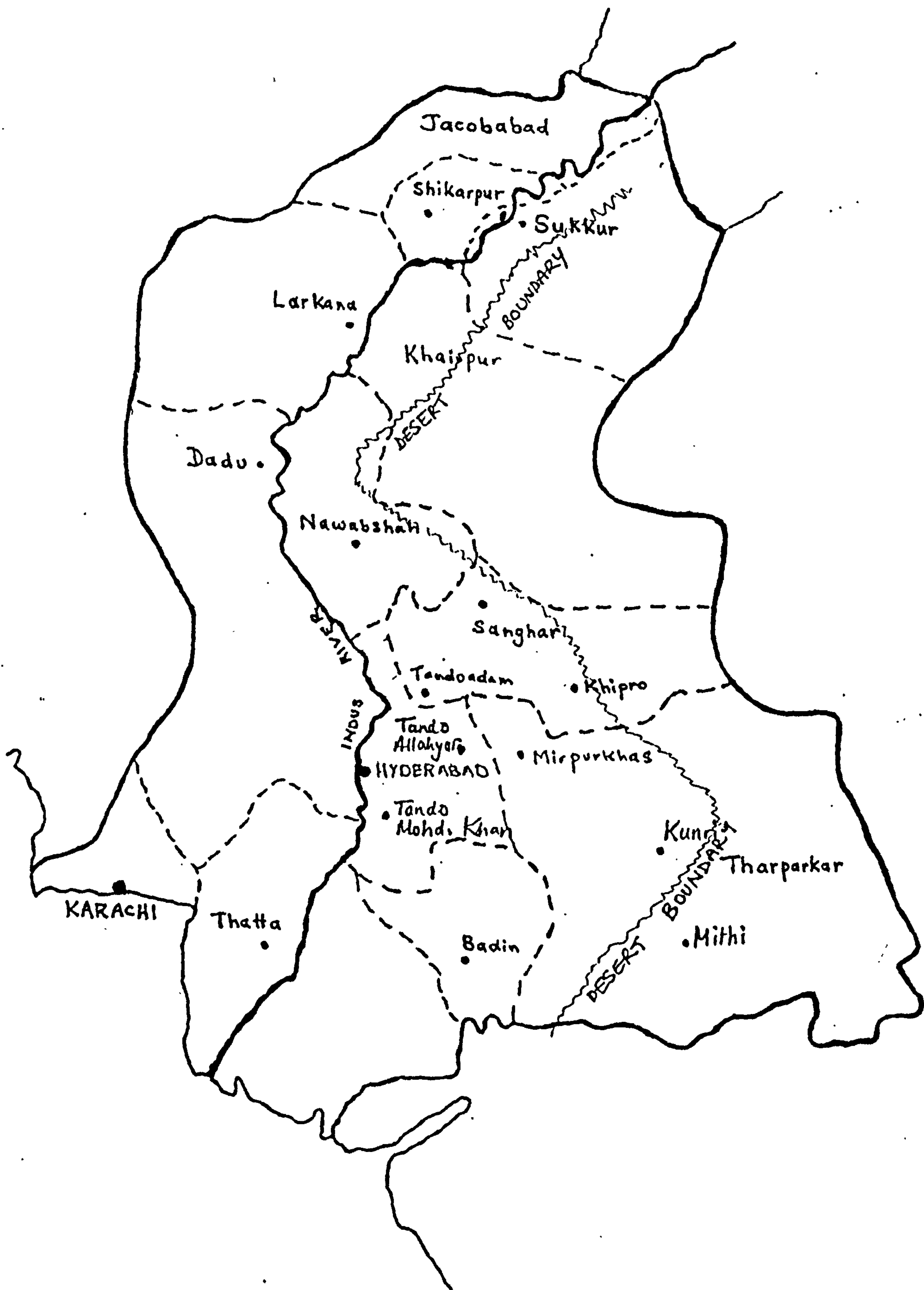
The Diocese of Hyderabad covers the whole of Sind, the Southern-most Province of the Country except Karachi. Other than Karachi, there are over a dozen sizable cities in the Province. Hyderabad, the diocesan headquarters, is a city of over a million people. Hyderabad attracts people because of its industry. Also many people from Hyderabad commute to Karachi daily for work. There has been a lot of civil and political unrest in Sind since the mid 1980s. There were kidnappings, robberies, killings and general unrest during most of that time. In order to control the situation, the army was called in to help the civil administration for some time.

Sind is one of the oldest civilizations of the world. Mohanjodaro, a city in Sind has remains from pre-Abrahamic civilization. There is a diversity of deserts and very fertile areas in Sind. The feudal landlordship is very strong in Sind. The landlordship in Sind is distinctive in the sense that it is much stronger in many ways. The practice of share-cropping is one factor and the Sindi landlords are less conservative as compared to the landlords of the Punjab.

Sind has a diversity of culture. There is Sindi and tribal culture present almost all over the province. With regard to the climatic conditions, Sind has a permanent and predictable weather. All popular crops are grown in Sind.



SIND PROVINCE



150 100 150 100 150 100

SCALE IN KILOMETRES

Muslims in Sind make up about 93 per cent of the total population (Stock:1971). The largest minority group in Sind are the so-called scheduled castes. Their number exceeds one million. Most of them live a semi-nomadic life. Their roots are in India. They practice a mixture of Hinduism and animistic religions. "It seems that they came as a result of a natural calamity or other and have settled here" says Bishop Bashir Jiwan.<sup>23</sup> Most of them work as sharecroppers with Muslim Sindi landlords. They have their own socio-religious customs<sup>24</sup> which are not only distinct from local Sindi people but also from others within their own groups. They have a caste system and therefore do not mix with people with tribal backgrounds other than their own. Their dress, habits of eating, language, ways of worshipping, etc., are distinctive from those around.

Caste Hindus are the second largest minority group. They, along with scheduled castes, make up about 2 per cent of the total population of Pakistan. They are concentrated in Tharparkar districts. They are business people but are threatened by anti-Hindu treatment by many Muslims. Because of the historical factors, three wars and the Kashmir Issue,<sup>25</sup> Pakistan and India's bad political relationship, there is always a danger of another war between the two countries. It affects Hindu-Muslim relationships in both countries. Although India is a secular state, the bad treatment of the Muslim minority by some Hindus in India affects Muslim's treatment of Hindus in Pakistan. For example, the demolition of the Babri Mosque in India in 1992 led to serious attacks on Hindus in Sind. Christians are also not safe in such a situation when the people are outraged because of uncontrolled religious emotions.

Hyderabad Diocese has an Anglican background. It emerged out of Karachi Diocese in



1980 when four new dioceses were created out of the existing four original dioceses of the Church of Pakistan.<sup>26</sup> Bishop Chandu Ray was enthroned as Bishop of Karachi on 16th February 1963. He was Assistant Bishop of Lahore before that. Though there were Indian Bishops before partition, Chandu Ray was the first Pakistani Bishop. He developed the Anglican work in the interior of the Sind greatly. He was greatly committed to both reaching non-Christians as well as establishing the Church in Sind. He utilized some of the Church property for commercial use as a financial resource which is a good resource for Hyderabad Diocese to date. Bishop Chandu Ray had the support of the Bible and Medical Missionary Fellowship (BMMF) and the Church Missionary Society of Australia, New Zealand and UK.<sup>27</sup> They formed a team of medical and socio-economic workers who were also committed to evangelize the tribal people of Sind. In 1970 both the dioceses of the Anglican Church of Pakistan joined the United Church of Pakistan. Karachi was made a diocese of the Church of Pakistan with Bishop Spence as its Bishop. Arne Rudvin became the Bishop of Karachi in 1973. Later on he appointed Rev. Bashir Jiwan as his commissary for mission and evangelism in Sind. Bashir Jiwan was elected the first Bishop of Hyderabad in 1981.

#### 5.6.2 Christian Presence in Hyderabad

Christians in Sind, including Karachi, are a very tiny minority, less than 0.5 per cent. About twenty thousand Christians have their membership with Hyderabad Diocese. In Hyderabad Diocese, Christians are clearly from two separate cultures:<sup>28</sup> 1) the Punjabi Christians consisting of those who migrated from the Punjab in search of jobs, and 2) the Tribal Christians who have converted to Christianity from a Scheduled Caste Hindu

background since the late 1950s. There are also a few Christians who converted from Islam and Caste Hinduism. Until recently, the main leaders of Hyderabad Diocese were Punjabi; many of them have learnt Sindi and languages of the tribal people. The tribal people are also becoming confident enough to take leadership role in parishes and institutions.

The Punjabi Christians of the Hyderabad Diocese speak Punjabi and Urdu and generally do not mix with the Tribal Christians and are dominant in terms of maintaining their distinctive culture and language. The Punjabi Christians were originally a product of mass conversions in the Punjab around 1870-1914 when thousands of people from low caste Hindu groups converted to Christianity.(Stock:1976). Since they have been Christians for over a century, they behave as a more stable group and are not ready to change their beliefs. A handful of them are committed to sharing the Gospel with people of other faiths.

Many Punjabi Christians are working in Government offices, with private firms, as teachers in the state and private schools, etc. Many of them also work as street sweepers in the towns of the Interior of Sind. Other Punjabi Christians work on the farms in rural Sind and some have their own businesses. Many of them work in the Church- related institutions. As a group, they exhibit the same culture as Multan villages and therefore have both positive and negative Punjabi habits .

The second major group of Christians in Hyderabad Diocese is comprised of tribal converts. The three major groups of tribal Hindus are Kholis, Bhils and Meghwars. Originally they lived by hunting and then turned to working for the landlords as sharecroppers. They continually migrated from one place to another. They worship



idols and are involved in superstitious practices. Their level of education is very poor.

For these reasons and because they live in remote rural areas, they are marginalized from the mainstream of social life and are also despised by the majority. Bishop Bashir Jiwan describes them as a politically and economically victimized group with a dark future.<sup>29</sup> Despite their being despised by the majority, they keep their culture and tradition.

Fred Stock, a senior and leading expatriate missionary in Sind, says that Bhils and Parkari Kholis are considered to be near the bottom of the social scale even among the Scheduled Castes, but they are becoming tired of their low social conditions and status.<sup>30</sup> The same view is held by other diocesan workers and leaders. Stock analyses the socio-economic and political situation of tribal people as follows:

Only 2 per cent of the scheduled caste people are literate. They are not welcomed in most schools. Mass communication like radio has affected their style. There is a tendency for Hindu-oriented people to accept new teaching and add Jesus to their pantheon of gods rather than to make a clean break with idolatry.<sup>31</sup>

With regard to the motives of the tribal people to conversions to Christianity, Stock's observations that they are tired of their low social condition and that they add Jesus to their pantheon gods are important. This issue is related to the mixed motives of conversions. Mixed motives are described as to have material benefits linked with the conversions to a new religion. (see chapter eight: p.311)

## **5.7 Development Opportunities and Problems in Hyderabad Diocese**

### **5.7.1 The opportunities for Development**

Sind as a whole is an agricultural region with some industries in urban locations like Hyderabad, Kotri, Sukkar and Larkana. Feudal landlords control rural Sind but on the other hand they make use of the provisions of government policies and provisions for development. Sind has been a development target of NGOs, especially Tharparkar district. There is an ethos of development.

Concerning the Church's involvement in development a number of points should be made. The diocesan leadership has worked with an outreach strategy which has helped in defining new lines and areas of ministry. Going out with the object of serving in Christ's name has been the motto of the diocese. This led the national and expatriate staff of the diocese to relate to people both within and outside the diocese in the context of the mission of the Christ to share God's love and compassion leading to a stage of development of communities.

Sind has attracted mission support, especially from overseas, both in the areas of personnel and funding. There has been a long presence of Christian missionaries in Sind, going back to 1850 when the Anglican Church first started its work in Karachi. The openness of tribal people to the Gospel has been a point of contact with them, which would lead to further steps for their development. There has been a growth in the number of the projects and institutions of the church. The ministry through these projects and institutions was targeted on specific groups of people. e.g. Kunri Christian Hospital targeted the rural poor and sick people and evangelization targeted the tribal



people of interior of Sind.

The Church leaders in Hyderabad Diocese are conscious of the opportunities for and constraints on development. Bishop Jiwan said:

We are a part of a tiny church from Punjabi and Hindu backgrounds which has more favourable than unfavourable factors surrounding it. This should be a time for quiet preparation for responding to the greater opportunities when they come. (1) The Church should give priority to the spiritual development of its people above evangelism to Muslims and Hindus. (2) The International community needs to come to our support to help the homeless, the jobless and the unskilled people. (3) Child survival, primary health care, female literacy and income generation activities should be a major part of what Christians share and are seen to share.<sup>32</sup>

He further said in an interview in 1990, "in every aspect the role of women is very important. We have learnt this fact by experience".

There are some Christian charitable organizations who are working very closely with the Hyderabad Diocese. e.g. Rattanabad Social & Agricultural Extension Centre under the leadership of Mr. Raj Wadahwa Mall, an independent organization, is affiliated to Hyderabad Diocesan Trust Association. Also various mission groups like Wycliffe Translators are working in collaboration with the diocese. The Bible and Medical Missionary Fellowship (now Interserve) handed over Kunri Christian Hospital to Hyderabad Diocese in 1987. This hospital originally belonged to the Roman Catholic Church. A few development projects were begun with local initiatives and were taken over as diocesan projects e.g. St. Saviour's School, Sukker, New Life Community Centre; Tando Allah Yar, etc. St. Saviour's School was started by local Church in 1952. It worked as a parish school for some years and then was taken over by the diocese. This school was nationalized by the Government of Sind in 1972, then was

denationalized in 1986.

There are NGOs like the one headed by Javed Jabbar, the renowned development practitioner, working in the Thar District of the Sind. No relationship or even dialogue is evident between the diocese and the work of Javed Jabbar. The same holds true for even small NGOs working with specific socio-economic development concern in the Sind. This is an opportunity for the Hyderabad Diocese to have dialogue with such agencies which work with a humanitarian base. This finds its basis on exploiting the potential discourses of development in that region.

The New Life Community Centre was started because of the initiative of the local presbyter with the aim of rehabilitation of poor labourers and haris (sharecroppers) who did not have a permanent place to live. A Primary School, Adult Education Centre and Basic Health facilities were factors to be included in the ministry of the Centre. With the help of a committee of about a dozen people, the project flourished. It was then handed over to the diocese.

Muslims in Sind including the mosque leaders, are more tolerant than those in the Punjab. That has helped the Church to develop its development strategy with much liberty.

### 5.7.2 Constraints on Development in Hyderabad Diocese

Sindi landlords do not object to the conversion of their tribal labourers as long as they continue working for them. This helped the Church to evangelize the tribal people and later on to educate their children and provide them medical care on a limited scale. It has not been easy for the Church to plan direct development activity. The landlords,



generally speaking, object to any activity which leads to social change and will be a threat to their authority on people. In this context, there have been some clear constraints on development in Hyderabad Diocese.

Firstly, as stated above, since 1985 Sind has undergone a period of more than a decade of political and civil unrest resulting in great instability. The security situation did not favour free movement and hindered development activity.

Secondly, there have been natural calamities like the 1988 floods which were described as follows:

In July and August 1988 heavy rains flooded canals and drains and caused extensive damage in the northern and eastern parts of the irrigated areas of Sind and in some towns. Crops were washed away or rotted, roads became impassable and rain severely damaged mud-built houses. Property was damaged or lost. Village people were worst affected, especially landless labourers who were told by their landlords to go. Immediate needs were food and shelter, although generally these were met quickly. However in some places people were camped by the roadside for several months in temporary shelters.<sup>33</sup>

There were floods all over Pakistan in 1992 which were termed the worst of the century. They also damaged the brick-built houses. These affected the marginalized areas the most, and proved a great hindrance to development.

Sind has a very strong feudal system of landlords who claim to have owned the people who work on their farms. Sharecropper (Haris as they are called in local language) are absolutely dependent on the landlords for their material, social and spiritual life. In one incident a landlord visited Kunri Christian Hospital searching for his sharecropper who was attending his sick child; the landlord dragged him out of the hospital to work on the farm. This is a real hindrance to development in Hyderabad diocese because it suppresses all initiative of the Church and others to development. It blocks

opportunities for the development of the poor.

The membership and organizational structure of Hyderabad Diocese in terms of its composition is loose when compared with other dioceses of the Church of Pakistan. The ethnic composition of the tribal Church in the midst of the Punjabi Church has created barriers between the groups. The tribal group is poor compared to Punjabi Christians. They have an underprivileged background. Status in developing societies, as in any society, is valued to a great extent. The poor despise those who are poorer than them. So Punjabi Christians sometimes despise their fellow tribal Christians. This has created a gulf in the relationship between these two groups. Neither group has gained the confidence of the other to the extent expected by Christian teaching like 'loving your neighbour as yourself' as mentioned in the story of the Good Samaritan recorded by St. Luke (Luke 10). Tribal Christians because of their different customs, maintain their cultural identity. In fact both groups want to retain their cultural identity and not to mix. This has proved a hindrance to development because the above mentioned realities end up in lack of harmony and co-operation.

The diocesan authorities feel great difficulty in persuading the Punjabi sector to feel committed to the uplift of all Christians including tribal Christians as well. They think that because of their long association with the Church, all development activity should be focused on them alone. They, generally speaking, are not mission-minded. They look inwardly, especially when they see financial grants for evangelistic outreach. They have failed to reach the tribal people even for development activities. They have adopted the attitude of considering the tribal Christians as if they are Gentiles to Jews. There are some aspects of the social life of the tribal church which hinder its own



growth and development activity in general. Firstly, they are not a permanently settled group. They are labourers under orders and often move from one place to another, rarely informing their pastors. They maintain a caste system within the tribes and do not mix with other tribal groups. They do not value education and also pay little attention to hygiene and other living conditions. They also want to maintain their tribal cultural norms even if they contradict development practice. Secondly, many of the tribal people have developed a practice of depending on the diocesan funds, thinking that they have special rights and privileges as converts. This widens the gulf between them and Punjabi Christians.

There is a general tendency among all Christians, including most of the padres in Hyderabad to look to the Diocesan support even for local activities in the parishes.

This does not help to lower the level of dependency on overseas grants. It takes a lot of persuasion to invite people to participate financially in the work of the Diocese. This, of course, is not only a Hyderabad Diocesan problem as people in other dioceses, including Multan, also have the same tendency in this regard.

Finally, the missionaries' presence over a long time has also hindered self-help development. Hyderabad Diocese, most of the time, has had a large number of expatriate missionaries.<sup>34</sup> Even now there are more missionaries in this diocese than in any other diocese in the Church of Pakistan. Their presence in great numbers lowers the commitment of the Punjabi Christians, especially when the expatriates are in leadership positions in different departments of the Church. The Tribal Christians develop more association with the expatriate missionaries than the Punjabis. This has added to the existing barrier between them and Punjabi Christians.

Many grants are associated with the individual missionaries. There are many good missionaries but this practice of linking grants to the individuals does hinder ongoing development activity because the national leadership feels under financial pressure. There has always been a fear of losing grants if, for any reason, a certain missionary had to go home. There is a deficiency in this practice on the basis of principles of development which include enhancing the integrity of indigenous leadership. In addition, there are some general factors like partibazi and other damaging customs like dowry for daughters, discrimination against women and the poor, over spending on social events, etc., which hinder development.

## **5.8 Comparison and Contrasts between Multan and Hyderabad Diocese**

### **5.8.1 Comparison between Multan and Hyderabad Dioceses**

There are many areas where both the Dioceses are in a similar situation. The geographical, political, historical and socio-economic situation of Pakistan in general is the same for both. Sind is valued as much as the Punjab. In the socio-economic and political areas Punjab is the biggest Province and is considered to be the backbone of Pakistan's agriculture, while Sind has played a significant role in industry and trade. Sind is considered to be Bab-e-Pakistan (the entrance to Pakistan). It has played a significant role in the politics of Pakistan. The Founder of the Nation was born in Sind. Four elected and two caretaker Prime Ministers <sup>35</sup> came from Sind. Both Dioceses are a part of the Church of Pakistan and work under the Synod's



oversight. They abide by the rules and regulations and policies framed by it. The diocesan structure is also quite similar e.g. diocesan council, committees and parish structure, etc. The parishes in both the dioceses are working on a self-support basis which means paying the clergy their salaries via the diocesan offices and meeting local expenses.

Both dioceses have a strong Punjabi element. The leadership, including bishops and the diocesan committee members and most of the padres in both the dioceses have a Punjabi background.

The Bishops of Multan and Hyderabad Dioceses were influenced by externally originated ecumenical and evangelical theologies respectively, thus adopted conscientization and evangelization as overruling philosophies all development work in their respective dioceses.

The development strategy is also quite similar. Both dioceses have depended greatly on overseas grants for their development projects. This is because of the scarcity of local capital and the inability to mobilize it to the extent that it should have been. The local resources can only help a portion of the ministry of the dioceses. In both the Dioceses of Multan and Hyderabad, the pastors' salaries are paid against the assessments levied on the parishes. Other than this, it is hard to raise large amounts for projects in the areas of mission and development. The idea of supporting the diocese surprises people.

This is because of dependence on expatriate resources for a long time and a failure to institute sustainable development.

Both the dioceses have had a missionary presence for a long time. Hyderabad presently has many missionaries. In the case of Multan, there are few expatriate missionaries at

present but there has been a missionary presence for a long time.

Social issues facing Christians with a Punjabi background are similar in both the dioceses and bring similar challenges to the leadership.

With regard to the key role of the leaders particularly the bishops, both Bishops Samuel and Jiwan have been in their respective areas for a long time. This helped donors and local people to relate to them. They were both consistent in their distinct theological approaches to the mission of the Church, and finally, the theological positions of both the bishops have been significantly influenced from outside. The socio-economic and political background of Hyderabad and Multan are national contexts for both the dioceses respectively, in which their bishops implement an externally motivated theology of mission and development.

#### 5.8.2 Contrasts between Multan and Hyderabad Dioceses

With regard to their structural description, there are some clear contrasts between Multan and Hyderabad Dioceses.

Firstly, though they have common boundaries, the dioceses of Multan and Hyderabad are in two different provinces of Pakistan which have different historical and geographical contexts from each other. Sind has faced much more civil and political unrest over the years, compared with the Punjab. The development workers of Multan Diocese have much more freedom of mobility as compared to their counterparts in Hyderabad. Christian workers in Hyderabad felt discouraged because of the civil unrest and danger of going out of their homes most of the time. This affected finding personnel for the rural work in Hyderabad, whereas finding personnel was much less



of a problem in Multan. This is one of the reasons why Hyderabad diocese has to invite missionaries to work in the interior of Sind. Missionaries, because of the nature of their mission, are not hesitant to go to the interior of Sind. As compared to the national workers, they are also less vulnerable to security and other related problems. In many cases they are given special protection by the Government. On the other hand the challenge of development in the interior of Sind is great, as the interior of Sind is much less developed, compared with the remotest areas of Multan diocese. The infrastructure of Multan, generally speaking, is better established.

Secondly, the feudal landlords in both Multan and Sind generally behave the same way but because of strong Hari-landlord relationship, the situation of Haris is more depressing compared with those who work for the large landlords in Multan region. On the other hand had there have been brick kiln workers in Multan and other parts of the Punjab who are also in a very low income class. Brick kiln workers worked under a bonded labour system for many years. They were hired against an advance amount as debit to be deducted from their wages which was never fully deleted from the records. Because of their being illiterate they could not check that. Family shelters were given to live on the working spot. Deductions against the loan taken in the beginning kept them extremely poor. Legislation by the government in 1989 cleared all the existing loans against the brick kiln workers. This released thousands of them from a condition very similar to that of the Jews in Egypt. In Sind, despite a law existing against the bonded labour, the sharecropping system has not changed. Most of the brick-kiln workers were Christians, whereas Haris in Sind are Schedule caste Tribal people. The Christian Bastis (separate places for sweepers in the form of slums) on the outskirts of

small towns in the Punjab are much less numerous in Sind.

Another very clear contrast between Multan and Hyderabad in terms of social groups is the existence of predominantly Christian villages in the former. They give a much more stable organizational and membership structure to the Multan Diocese, whereas Hyderabad Diocese, because of a big number of tribal Christians has a very loose structure. Multan is more or less a monolithic group in terms of language and culture except in the south (Rahim Yar Khan). In Multan Diocesan area there is no caste system, except a slight reservation towards those living in *Bastis* from the Christians from villages which is negligible. In Hyderabad Diocesan area there is a caste system within the tribal groups. The diversity of language, culture and customs is significant in Hyderabad. The Muslim landlords are more tolerant to conversion of the Tribal people as compared to those in the Punjab. The Mullahs (Muslim mosque leaders) in the Punjab generally behave less liberally, compared with those in Sind. The general culture in Sind is different from the Punjab.

Thirdly, with regard to the Church background there are some contrasts between the two dioceses. Historically, Hyderabad has been mainly Anglican whereas Multan came from a predominantly Methodist denominational background. Multan is one of the original four dioceses of the Church of Pakistan, whereas Hyderabad was taken from Karachi Diocese in 1980. There is a contrast in terms of their overseas links as well. Both the diocesan bishops worked with different theological approaches. Bishop Jiwan has been an evangelical and greatly committed to an evangelical development approach, which includes evangelistic spiritual outreach characterized by the Lausanne Covenant whereas Bishop Samuel was committed to an ecumenical approach, in line



with the World Council of Churches. Bishops are greatly influential in Pakistan as part of the centralized and more traditional style of administration. This has affected the internal working of the dioceses and projected them as two different microcosms.

## 5.9 Conclusions

The following are some conclusions of the discussion above, which would help further descriptions of the development priorities to be made in the following chapters and to analyze their consequent development activity.

In their national and ecclesiastical contexts both the dioceses of Multan and Hyderabad hold a distinctive place and are a type of microcosm. The Church of Pakistan gives autonomous freedom to its dioceses to plan and implement their mission strategy. The Church of Pakistan has a certain internal organization which is not only formal but also informal. It gives importance to the Bishops who are channels of a) theologies b) funds.

In the case of Multan, because of a stable village and urban situation, the Diocesan membership has developed both positive and negative traits and people are not ready to change their way. In the stable context of Multan, Bishop Samuel's commitment to conscientization, awareness to change was a hard choice.

Hyderabad had a tribal context which was open to Christianity, therefore, evangelization was a practical option for the Bishop of Hyderabad.

The bishops in the context of the Church of Pakistan are strong, however the context have some limitations on them e.g. minority status, the law, the pressure groups, etc.

The over concentration of expatriate staff, especially in key positions, lowers the commitment of local people to the cause of mission and development.

Christian faith demands great obedience in the area of mission. In the instances of Multan and Hyderabad Dioceses, conscientization and evangelization had high profile.

Since both conscientization and evangelization deal with practical realities of people's lives, this brought a challenge of keeping a balance between rhetoric and practice for both the leaders and people of these two dioceses.



## Chapter Five: Endnotes

<sup>1</sup> Fred Stock:(1976)"People's Movement in the Punjab", Bombay: Christian Literature Service.p.234.

Stock has recorded the membership of the Church of Pakistan in 1968/1970 as follows:

Anglicans 111,000, Methodist 60,000, Sialkot Church Council 22,500 and Lutherans 1700

<sup>2</sup> The term 'comity' was used to denote the geographical boundaries of a region to be generally taken as a specified area for a particular mission group to work in. The intention of this arrangement was to stop overlapping and concentration of the evangelistic work of mission in one area. The interior of Sind for instance was assigned to CMS in 1850. (Keith Mitchell: 'The case of ethnic comity', an article written for Hyderabad Diocese, 1974).

<sup>3</sup> "Plan of Church Union in North India and Pakistan" Fourth Revised Edition. (1967) p.VII.

<sup>4</sup> The names and description of the joining Churches is as follows:

- 1.CIPBC (Anglican Communion in Pakistan), Dioceses of Dacca, Karachi and Lahore;
- 2.UMCP (United Methodists in Pakistan) Conferences: Indus River Annual and Karachi Provisional Annual Conference;
- 3.UNCIP (United Church of Pakistan), Church Councils: Rajshahi and Sialkot;
- 4.PLC (Pakistan Lutheran Church); and
- 5.St. Andrew's Church of Scotland, Kirk Session, Karachi.

<sup>5</sup> "The Constitution of the Church of Pakistan": (1976).preface.

<sup>6</sup> "Constitution of the Church of Pakistan".p.23.

<sup>7</sup> Anwar M.Barkat;ed,(1976) "Struggle for Selfhood-A Consultation between the Church of Pakistan and her partners from Abroad". (Lahore: The Institute of Political and Social Studies, F.C. College)pp.2,18.

<sup>8</sup> Bishop J.S. Qadir Bakhsh:(1985) Inaugural address to the Church of Pakistan International Consultation. "Church of Pakistan-Today and Tomorrow"-Report of an international consultation. p.5 Dr. Vincent A. Das,ed.

<sup>9</sup> Bishop Alexander J. Malik:(1985), "Church of Pakistan:Present realities" Article in 'Church of Pakistan-Today and Tomorrow'- International Consultation of the Church of Pakistan, 1985. p.12.

<sup>10</sup> Malik: loc.cit.

<sup>11</sup> Bishop Michael Nazir-Ali:(1985), "Church of Pakistan:Hopes and Fears", article in "The Church of Pakistan-Today and Tomorrow". p.24.

<sup>12</sup> Nazir-Ali: loc.,cit.

<sup>13</sup> Anwar Barkat: "Struggle for Selfhood" op.cit., p 77-78.



<sup>14</sup> Inayat Masih: "Selfhood and Financial Structure" article in 'Struggle for Selfhood', op.cit., p.109-110.

<sup>15</sup> Studying theology in India, Bishop Samuel developed an ecumenical liberal stance in theology. His work as the executive secretary of the West Pakistan Christian Council (now the National Council of Churches in Pakistan) strengthened his views of ecumenism and relationship with the Christian Conference of Asia and the World Council of Churches. He was chosen the first national bishop of the United Methodist Church of Pakistan. As one of the founders of the Church of Pakistan, he played a pioneering role in the structure of the Church of Pakistan. Because of his distinct convictions about the theology of mission, Bishop Samuel influenced training clergy and laity in his own diocese on the line of ecumenism and his presentations at the synod level motivated many people to develop in the direction of ecumenism.

<sup>16</sup> Punjab is the area where mass conversion to Christianity took place during the 19th and 20th Centuries. 1870-1914 were considered the peak growth years of the mass conversion.(Stock:1976).

<sup>17</sup> Stock:op.cit., p.315. Stock has mentioned that the Catholic Church was 40 per cent of total Christians in Pakistan. In 1972 there were 341,231 Catholics and 545,501 Protestants altogether.

<sup>18</sup> During the early part of the 20th Century, some expatriate missionaries played a leading role to help many Christians to settle in specified areas in the Punjab which became exclusively Christian settlements in rural areas. The reasons behind these settlements were socio-economic and religious as well. These exclusively Christian Villages helped many Christians to acquire land to cultivate and own in the end. This also gave them religious identity as they lived as monolithic communities. These were in line with settlements of other communities in the same and other areas of the country.

<sup>19</sup> "Basti" is an Urdu word meaning 'dwelling place'. In Pakistan this word carries a connotation of separate places of street sweepers which is a discriminatory use of the word and has Hindu origin and is condemned by this author along with many other writers.

<sup>20</sup> Parti-bazi (groups formed to oppose) is a permanent feature of rural life in Pakistan which with migration of people to cities from villages has sprung up in urban areas as well. Christians are not an exception. The influential people (political and other leaders) in both villages and cities adopt the old formula of 'divide and rule' to hold their influence on people. Political election based on separate electorate since 1985 have added to this. Church elections are also heavily affected by parti-bazi.

<sup>21</sup> Calculated on the basis of numbers given by clergy to diocesan councils. The rural membership of Multan Diocese counts about 20,000.

<sup>22</sup> People in rural areas are accustomed to spend extra on marriages, funerals and other social events. This brings them under financial constraints. Loans are taken for education and other good purposes. In many cases the loans are taken when the crops were not very good. Whatever the reason may be, it is very difficult to repay the loans. This is because of, firstly, the heavy interest to the money lender, secondly, the loans are taken against the crops or land rights. This disturbs the whole economic order of the villagers and ends up in producing poverty.

<sup>23</sup> Bashir Jiwan:(1973), "Organization of Tribal Church in Sind", Article in a 'Report of the Evangelistic Committee and Tribal Study Conference' Karachi Diocese.

<sup>24</sup> There are three main groups of the tribes, the Kohlis, the Bhils and the Meghwars. Stock (1971) has observed that the Bhils and Kohlis are largely agriculturists working as labourers or sharecroppers for large landlords. Meghwars are leather workers. The other groups of schedule castes are identified with regard to their jobs, e.g. Ods (Gypsy) work for road works, Jogis (snake charmers) and others work as street entertainers. Bhils and Kholis are considered to be near the bottom of the social scale among the scheduled caste.

<sup>25</sup> At the time of independence and the partition of India in 1947 the Jamu and Kashmir estates were left to



be decided later. According to a resolution of the UNO in 1948 the Kashmiris have the right to choose to decide their own political destination. But after fifty years, Kashmir is still considered a disputed territory. Because of religious, historical, and political reasons, Pakistan supports the Kashmiris to have full political freedom.

<sup>26</sup> Four new dioceses, Hyderabad, Raiwind, Faisalabad and Peshawar, were created out of the existing Dioceses, i.e Multan, Lahore and Karachi, by the Synod of the Church of Pakistan in 1980. Narowal deanery of Sialkot Diocese was given back to Lahore at that time.

The reasons for creating new dioceses were described as a need to sort out certain problems over property and jurisdictions as well as giving the bishops relatively smaller areas to have a better oversight.

<sup>27</sup> According to the comity arrangements mentioned earlier, Sind was assigned to the Church Missionary Society. BMMF worked in close collaboration with CMS missionaries.

<sup>28</sup> The Punjabi and Tribal Christians are two distinct groups in Hyderabad Diocese. Because of tribal people the diocesan structure is not very stable and rather a loose one. They keep migrating from one place to the other. The existence of these two distinct groups is both a strength and a challenge for the diocese. Strength is in the sense of giving a richness of culture and diversity of thought and challenge with regard to maintaining loving relationships among different groups.

Most of the present leadership of the diocese is from a Punjabi background. Tribal people have been in a state of awe but now are coming to accept leadership positions including becoming clergy and working in the Diocesan projects in senior positions. There is still a big barrier between Punjabi and Tribal Christians in Hyderabad Diocese.

<sup>29</sup> Bashir Jiwan: "Organization of the Tribal church in Sind". *op.cit.*, p.1.

<sup>30</sup> Fred Stock:(1973) "Summary survey of Evangelistic Opportunities in Sind" p.4, article in 'The Report of the Evangelistic Committee and Tribal Study Conference', Karachi Diocese, 1973.

<sup>31</sup> Stock: *loc.cit.*

<sup>32</sup> Bishop's Report and Vision to the 11th Diocesan Council, 1990.

<sup>33</sup> John Hayward:(1989), the Diocesan administrator's report on Flood relief work in Sind: August 1988-1989. An amount of Rupees 704,418 were raised for those affected by floods.

<sup>34</sup> Diocesan Bishop's report to the Synod of the Church of Pakistan in 1989. He reported that there were 23 clergy, 30 missionaries in the diocese. This shows that the number of expatriate missionaries in Hyderabad Diocese is not only the largest in the Church of Pakistan but also exceeds the number of the clergy in the diocese itself.

<sup>35</sup> The major political leaders coming from Sind include the founder of the Nation, Mohammed Ali Jinnah. The other major leaders from the Sind were Liaquat Ali Khan, the first Prime Minister; Z.A. Bhutto, the first elected Prime Minister of Pakistan; M.K. Jonejo, the Prime Minister in whose time Martial law of Zia was lifted; Benazir Bhutto, the first woman Prime Minister of Pakistan elected twice to her office; Ghulam Mustafa Jatoi and Balakh Sher Mazari; the care taker Prime Ministers.

## **CHAPTER SIX**

### **DEVELOPMENT WORK IN MULTAN AND HYDERABAD DIOCESES**

#### **6.1 Objectives**

The objectives of this chapter are to identify the components of development activities in the two dioceses under study. They include detailed surveys of categorized areas of concern of each diocesan authorities. This should help us to have some understanding of their involvement in development of the people in their jurisdiction and should lead to detailed analyses in the following chapters.

#### **6.2 Introduction**

On the basis of their defined theologies and in the local geographical and socio-political contexts, the Bishops Samuel and Jiwan developed clear strategies of work in their respective dioceses. Both of them worked in the areas of physical development i.e. agriculture, education, health, etc., but particular emphases were laid on their philosophies of work. In the cases of Multan and Hyderabad 'Conscientization' as the process of awareness- raising against oppression of any kind, and 'Evangelization' as a process of change in an individual's life to accept Christ as personal saviour and become



an agent of social change, were adopted as conscious efforts as a means and an end of development respectively. All development activities in both the dioceses evolved and revolved around from their respective concerns. The details of some of the key projects will be discussed in the following two chapters.

### **6.3 Development Activity in Multan Diocese**

The development components selected in this diocese are discussed in chronological order. There have been changes of priorities over time based on the identification of new needs or opportunities. Adult education was practically dropped in the 1980s and the Village Education Development Office also dropped some of its basic components. New activities included preventive medicine along with curative medicine by Stuntzabad Health Centre and the VDP (Village Development Project) was replaced by the RDP (Rural Development Project) in the mid-1980's. There was a great emphasis on Religious Education during the mid-1980's.

#### **6.3.1 Education**

The diocese placed a high priority on education, as reported by diocesan bishop reporting at the Provincial Synod of the Church of Pakistan in 1989.

Diocese places a high priority on education. We take transformation of the society as the sole purpose of education. Change is the major aspect of transformation. Therefore, all our activities are educational in nature.(translation from Urdu).<sup>1</sup>

The philosophy of education in Multan Diocese was highlighted by Bishop Samuel in his special paper on 'Diocesan Educational Priorities'. He considered them to be 'restoring the humanity of human beings by way of creating confidence in people towards liberation, and transformation of society through a change in commitment to other human beings; bringing awareness of participation in social issues; and Conscientization of the under-privileged and poor by giving them an understanding of justice from an early age.'<sup>2</sup>

Education is a social responsibility and no financial self-interest should interrupt and influence this societal cause. This has been the conviction of the Diocese under the leadership of Bishop Samuel, thus challenging the class system. He felt that there existed an elite and an oppressed class. He further holds that education is a liberating process in which one is to identify with the poor in their plight. He wrote: "The Church is a herald of the Good News to the poor and powerless."<sup>3</sup>

Multan Diocese has inter linked the educational process to the essence of the gospel in its social context. They have included the following activities in their education work.

#### Village/Adult Education

From the early 1960s there has been a network of activities called 'Village Education Schools' and 'Adult Education Programme' in the villages of the Diocese. The village primary schools were linked with high schools and with hostels in the central villages and towns. This network of schooling in rural areas continued until 1972 when the



government nationalized certain kinds of schools all over the country. Many high, middle and primary schools in this scheme were also nationalized. After some time, the Church restarted the educational programme with a new determination and by 1990 the diocese was running 16 new primary schools with 40 teachers and 1,261 students in different villages and towns in the diocese.<sup>4</sup>

The adult education project aimed at both literacy and education of people, who had not gone to school as children. This programme was designed to meet the needs of both males and females. It took the form of a network of part-time evening classes taught by teachers and closely supervised by three supervisors. The adult education programme has been running since the 1960s to the present day (early 1990s).

Both the village schools and adult education programme were run as a joint activity by a group of people. The main objectives of the programmes were as follows:

- (1) To impart religious and general education to children.
- (2) To develop contact with adults through children to educate them in social matters.
- (3) To guide children and parents towards their participation in church life.
- (4) To conscientize local communities in issues of peace, justice and nation-building.
- (5) To bring an awareness of Christian stewardship.<sup>5</sup>

Over the years the diocese developed a good standard high school located in the centre of the diocese which pupils from all over the diocese could reach without any difficulty. This school is based at Khanewal-a small town and acts as a centre for the surrounding primary schools and hostel- based educational institutions. In 1989 there were 175 children

on the roll (both boys and girls). Character development is a major aim of this school.<sup>6</sup> From 1976 the "village development project" was started with the vision of aiming at 'non-material development'-a programme of awareness along with material development to promote a change in society by raising confidence in spiritual, socio-economic and political matters. In this project, practical help and assistance towards better agriculture, village life and health conditions were provided for people.<sup>7</sup>

The Diocesan commitment to conscientization is seen in the support of village and literacy-based education as opposed to supporting large English medium schools which is a popular school system run by some other dioceses within the Church of Pakistan and by other Churches also.

### Christian Education

Although Christian education has been, in part, one of the main purposes of the education programme of the diocese, in most recent years the diocese has developed a broader understanding of the term "Christian Education". Leaving behind the popular practice of limiting Christian education to Sunday School and Bible Class activity, the diocese has introduced the philosophy of character- building through social participation by way of relating to one another in Christian love. This is the new basis for Christian education activities through parishes and Sunday Schools, youth and women's work and other forums including the annual Diocesan Councils. This was to develop a direction and vision of ministry for the diocesan clergy and other staff and the younger generation.

Bishop Samuel has stated:

common people in the pews have not been able to understand the central



message of the gospel. This I say because the Church has not been able to develop any comprehensive programme of Christian Education in all these years....

Church activity is, by and large, limited to attending the weekly worship services. Faith has not become a life governing factor in the life of believers.... The masses are illiterate, yes, but they do not lack the capacity to learn Christian values.<sup>8</sup>

This shows the Bishop's evaluation of the religious experience of people and his commitment to Christian Education on the line of conscientization. In his statement he has shown special concern for a spirituality with reference to the gospel, faith and Christian values. His assessment that the Church has failed to communicate the real message of the Gospel is part of the process of awareness-raising. Therefore, there has been a gap between the religious and secular experience of common people. This has led to a situation where they have no understanding of Christian values such as service and sacrifice. Because of this, the Diocese started a programme of Christian education to combat doctrinal illiteracy. By this the Bishop and his colleague meant not to keep the message of Jesus Christ to weekly worship services but that faith should become a life governing factor in the life of believers. Criticizing the popular educational system, privately run by individuals and groups (including some churches) to earn money and to strengthen the interest of the rich, Bishop Samuel defended the cause of those economically and politically victimized, remaining poor and powerless.<sup>9</sup> This was also termed as conscientization.

In the context of Islamization, the option of Christian education was defined in terms of 'responsibility for the neighbour'. By that, Bishop Samuel meant to challenge the Church

members to follow in the footsteps of Christ by way of manifesting that their lives are not their own but to be spent for others. He continued to say,

This is an alternative which we Christians are called to provide in our self-centred and selfish society, and thereby become God's message to our people.<sup>10</sup>

The Church members are to express their solidarity with each other, working for a common cause. This was to help the Christian community to communicate the gospel by way of manifesting the Christian quality of community and Church life. The diocese would base such a philosophy on the model of the early Church (Acts 2:42-47) which includes the story of the Christians who shared their resources among themselves and praised God and were favoured by people.

In the light of the above mentioned cause for social justice in the society, Multan Diocese was consciously running the following programmes<sup>11</sup> in 1988 to bring a change in attitudes in the lives of its people, thus expressing its commitment to conscientization.

1. Village Health Programme: This programme was aimed at educating people to stay healthy and be saved from the exploitative way of treatment which was aimed at earning money only.
2. Adult Education: This programme was run with the intention of educating people at a grass roots level to be aware of injustice and oppression in the prevailing situation of Pakistan. This was to enable them to have a better understanding of their socio-political situations.
3. Teaching of the Bible: During this activity, the clergy were trained and encouraged to



have their hermeneutics of the Bible based on a social analysis of the problems. This was a conscious activity, to enable clergy to alter their preaching to become more practical, where people could see the practical results of their faith.

4. Village Development Programme: This programme was focused on small farmers and landless peasants. The provision of education for them and their children was done in the context that this becomes a part of their struggle for liberation from the exploitative fetters of the society.

5. Education Programme: This project was for children and the youth. In the context of class-based education in the country, this programme was prepared for children near their homes in the form of Basic Education Centres called 'Religious Education Centres'. Along with regular teaching, a strong emphasis was laid on education for justice and peace. The children who passed from these centres had the option to join a school at Khanewal which is a high school.

The range of activities under the title "Christian Education" by the diocese shows that the challenge of Religious Education was taken in a much broader spectrum than the traditional church/sermon-based approach.

To further the Christian Education work and widen the range of publications, the diocese established a Christian Academy in 1981. This helped to publish the diocesan newsletter "Nuqta-e-Nazr" (point of view ) more regularly and produced half a dozen books in a very short time. They also aimed at a much wider participation in social interaction, organized programmes including seminars on secular subjects e.g. "The place of man in Urdu

literature".<sup>12</sup> Some of the diocesan schools worked under the supervision of this academy.

There were some plans to develop an Institution in Multan which would offer a multipurpose training programme through the academy, including theological, technical and general education. Basic arrangements were made to start this institution but very little development could be achieved, owing to practical factors including Bishop Samuel's leaving the Diocese in August 1990.

### 6.3.2 Health

Stuntzabad Health Centre was started back in the 1960s to provide medical care and treatment for the sick people of the area. There have been activities aimed at preventive medicine since then, but towards the mid-1980's the Village Health Programme (VHP) was launched by the Health Centre's staff to give a broader awareness of preventive medicine to the people. Activities emphasized preventive medicine rather than curative medicine. Operating from the centre was changed to smaller villages via mobile teams, etc. Following the commitment to conscientization, this programme was also educational in nature with a Christian education base to it, as the rationale was to help people to stay healthy instead of falling sick and then going to doctors. The activity was supervised from a central village (Stuntzabad). The network operated through a committee of people at village level. This scheme was benefiting 10,000 people in eight villages in 1992.<sup>13</sup> Special emphasis was given to women by giving advice and practical help to train midwives, offer family planning, teach child care, educate nursing mothers and also to



encourage activities like growing vegetables in home gardens. Better nutrition, better drainage, and the welfare of the underprivileged like orphans and widows were also issues addressed in this programme.<sup>14</sup>

### 6.3.3 Rural and Agricultural Development

To meet the needs of the rural churches in Multan Division, the diocese has run a comprehensive rural and agricultural development programme as an inter-linked activity. Self-supporting, interdependency and 'self awareness' have been the three fold policy emphases of the diocese, thus leading to 'transformation' of individuals and society. (Bishop Samuel:1989). One should note that, in the context of his address to the Synod of the Church of Pakistan in 1989, the usage of word 'transformation' by Bishop Samuel was not different from his usage of word 'conscientization'. One should also note that after 1983 the word 'transformation'- a positive change in individuals and societies for a greater cause of justice in society was in wide use among wholistic evangelical circle. These three principles have been repeatedly mentioned and highlighted by Bishop Samuel in his episcopal letters, editorials in the diocesan 'News Letter' and other publications of the diocese. By self-supporting the Bishop pointed to supporting the diocesan needs locally and by interdependency he referred to the challenge that people support one another at inter-parish level and 'self-awareness' was the area that covered the whole discussion of justice and peace in society.<sup>15</sup> All development activity has revolved around these principles. During the 1960s and later on the diocese applied the principles of the

'green-revolution' and educated the farmers to use new high-yielding seeds and supplied fertilizers. The diocese also arranged for the installation of tube-wells and provided tractors on rental to help the farmers with land leveling and also cultivating the land quicker. This phase of modernizing agriculture in Multan was initiated through the agricultural extension services of the diocese. The difference from the government approach was that this project was aimed only at small farmers at a grass-roots level. With the continued rise in the number of small farmers, the diocese tried new ways of helping them.

The rural development work, under different names, has served the people of the diocese with interest-free returnable loans to escape from situations of high debt. Poor people accumulated a lot of debts against crops and lands. The loans were taken up to meet the income deficits because of poor crops and sometimes to meet the heavy expenses of weddings of sons and daughters. This project also included training in farming. In this phase the following were addressed as urgent needs:

1. To teach farmers the importance and values of precision land leveling and modern management practice.
2. To provide intensive training to Pakistani young men in modern methods of land formation and help find them employment.
3. To conduct adaptive crop research to discover which crops and which specific crop management practice are most suitable for the area.
4. To help farmers learn the importance of improved cultivating practices for increased crop production and to adopt them on their farms.
5. To introduce new crops and high-yielding varieties of existing crops such as maize, wheat and rice, along with the requisite production techniques to farmers.
6. To provide agricultural training to selected matric-pass (10th grade schooling; age around 15) youths to prepare them to become farm managers, after the completion of a formal course of farm management training.
7. To provide basic extension services and selected agricultural inputs to farmers in the immediate vicinity of 'The Agricultural Extension and Farmers' Training Centre (AEFTC)' headquarters.



8. To conduct farm management and socio-economic research studies, to encourage others to conduct useful research in the areas, and to publish some studies.<sup>16</sup>

The project began well in 1972. There were eight tractors available for land leveling and cultivation purposes. Research work was started in the same year. Both expatriates and local leaders were involved in the development of the project. Sixty- five experiments were carried out on cotton seeds. A water management programme launched by the government was supported. From 1980 to 1986 fourteen tube-wells were provided to individual farmers through a loan and self-help scheme.<sup>17</sup>

To channel overseas grants into agricultural extension and the health service, the two projects were integrated in 1989. The sale store (fertilizer and seed selling shop), run by the project was a profit- making arm of the agricultural extension programme. The project has helped achieve higher yields in crops as well as leveling their lands for more efficient irrigation. The emphasis on self-help efforts is greatly valued by diocesan leaders. Most recent developments by the project include home extension and farm extension services. The former has helped the villagers to use the vacant areas near their homes to grow fruit trees and keep animals, including poultry and rabbits. The latter has conscientized small farmers to grow vegetables and other alternative crops and not necessarily the main crops like wheat and cotton. This is particularly helpful to those farmers who own only a couple of acres of land. A small loan scheme was started during 1975. This was to give rural people some financial relief in a time of crisis. The Rural Development Project (RDP), with different names, continued until 1986.

#### 6.3.4 Capability Development

Addressing the first consultation of the Church of Pakistan on the topic of "Struggle for Selfhood" in 1975, the Bishop of Multan said:

Our struggle for Selfhood should not necessarily be seen in how successfully we have dealt with the issues but, rather, in how openly we have responded to the issues and challenges that we face today.<sup>18</sup>

This shows that the Bishop of Multan had a commitment to a process of understanding the issues of social life and relating them to the Church's ministry. He was conscious of the fact that ministry of the Church needed a unique capability. Therefore, capability development in the diocese of Multan has been linked with a particular realization of the mission of the Church.

The diocese had been open to new possibilities for ministries. For this reason there has been an emphasis on training with a specific purpose. To face Islamization of the society and pietism, the Bishop emphasized working to develop a sense of 'Sacramental Community'. Addressing a consultation with the overseas partners (1985), he said:

I believe that in Pakistan, the Christian Church's calling is to become a sacramental community..we have to also ask what is needed on a priority basis<sup>19</sup>

By 'sacramental community' the Bishop meant that the Christians needed to have a greater commitment to relate to people with the intention of service. To address the need of being open to the social side of the gospel, the diocese has been involved in a personality development programme.



The need for such activity was seen to lie in the fact that ordinary Christians had not been prepared for such a commitment. This idea of religion, according to the Bishop, was confined to the so-called spiritual realm. A programme therefore was launched at parish level to provide a greater understanding of helping one another, thus reaching a stage of inter-dependency. As cited above this was a major policy matter of the diocese. This act of inter-dependence of parishes was termed "evolutionary faith".<sup>20</sup> In the late 1980s it was decided to have an equal number of male and female delegates from the parishes on the Diocesan Council which was a radical step towards capability development of rural and urban women particularly of rural women. There has been a continuous emphasis on educating young people to understand peace and justice issues.

#### 6.3.5 Conscientization

In reviewing the diocesan activities, it has been seen how conscientization was the on going principle in focusing education at the village and literacy programmes, in promoting health education, in educating farmers, and leading people to understand the social context. But, a special programme under the title of 'Conscientization' was started during the late 1970s. This was in the context of creating awareness against injustice in society as well as the prevailing negative attitudes of people towards literacy and other education activities.

One example of this process was to combat traditional groupings formed for negative reasons. The emphasis was on community rather than individual efforts. There has been a

keen interest, both at diocesan administration and parish levels, in organizing groups for common tasks, such as water management of canal-water or tube- wells, or community health issues. There has been an awakening of sacrificial and cheerful giving as an act of living faith. In the case of one village, farmers would earmark a proportion of their new-born cattle while bringing them up with other animals. On every Palm Sunday these animals were sold to contribute to the Bishop's development fund.<sup>21</sup> This is a fund where different parishes pool funds to help run development projects with local support. This is viewed as an educational venture to educate people to work on a self-help basis and learn to finance the needs of parishes with fewer resources. In another case, five per cent of the budget of the diocesan office is met from the parishes. The parishes with more resources help those with less resources to meet their contributions to the diocesan targets.

To conclude this section, we may say that the Diocese of Multan has been committed to personality development as an activity to create greater awareness among groups of society, with a reference to commitment to the Gospel of Jesus Christ.

The Church in Pakistan, generally speaking, is 'conservative', retaining a traditional approach to faith and issues related to mission and evangelization. There is comparatively less commitment towards social and political issues. To counter this tradition, the leaders of the Diocese of Multan were strongly committed to an emphasis on leadership and a training programme leading to ecumenical approach.



### 6.3.6 Child Care

To address the educational and nutritional needs of the children coming from under-privileged families, the Church of Pakistan has been involved in running special educational programmes. Multan Diocese has played a leading role in the organization of the 'Child Care Council of the Church of Pakistan'- a central body to cater for the needs of the children coming from the poor families. It motivated the Church of Pakistan to organize a Child Care Council; a central body to assist all the dioceses to meet their commitment to the education of children from poor families. This was also to ensure equal access to overseas grants from agencies like KNH-a German organization committed to feed the children. Multan Diocese offered to help establish the Child Care Council's offices at the Cathedral compound in Multan. The Diocese undertook this activity with the objective of raising the living standard of the poor families by way of educating their children . For that, five day-care centres were set up at Khanewal, Stuntzabad, Multan and 'Chichtian'<sup>22</sup> in the diocese.

Day- care centres ran schools with facilities to provide lunch to combat malnutrition of the children. The training of mothers and teachers to focus on the physical and social needs of the children were included in the programme. The recreational activities of this programme helped children to grow both physically and mentally. Many of the teachers in these schools also came from a poor background. Their selection was carried out with the double purpose of providing them with a job as well as providing children with teachers from their local communities. The overall purpose of the Child Care programme

was to prepare a healthy and educated community which would be committed to live faithfully.

### 6.3.7 Youth work

Youth work was carried out under the leadership of a full time diocesan youth co-ordinator. The main features of the programme include the following:

1. Vocational guidance.
2. Information cell imparting current information on health, agriculture, education, etc.
3. Encouragement of students to study. Old books were collected through book clubs and distributed among poor children.
4. Conscientization for greater understanding of the role of young people in the Church.
5. Educational activities like seminars, debates, workshops addressing practical issues e.g. sharing of resources among different groups of the community.<sup>23</sup>

These main features of the youth work were carried out both by arranging rallies and other programmes of youth gatherings and also by reaching young people at the places at a grass-roots level.

Cultural aspects of life at local levels were highlighted. Nation-building and positive change in the thinking of young people were major aims of youth work in the diocese.

Youth work, along with other ministries was highlighted by diocesan leadership. Bishop Samuel, in his episcopal address to the Diocesan Council in 1986, said:

This year's youth rally was better than last year's. The looking after of young people brings new challenges for us. Their mental and spiritual upbringing needs a programme on a priority basis. We will take time to answer the question raised at their rally. This is a promising fact that the new generation is consciously active in sorting out their problems.  
(translated from Urdu)



### 6.3.8 Outreach

In 1987-88, outreach work started in the district of Rahim Yar Khan; a district linking Multan and Hyderabad Dioceses. Being close to Sind, this district has many scheduled caste tribal people. Their characteristics have been mentioned under the structural description of Hyderabad Diocese (see p.194).

Multan Diocese decided to extend its ministry to the 'Marwari'-a tribal group, one among many who live in the Southern part of the country. The component of outreach was to help this group of people to be educated. Two primary schools were opened in village No 89. The teachers were appointed from the local community to help find some acquaintance and acceptance among tribal people.

An education centre was opened with two teachers and 70 children from amongst the Punjabi Christians and more established groups in the town in the first instance. Medical and social workers' teams visited the area frequently, coming from Multan and Stuntzabad.

Pastoral work in the region of Rahim Yar Khan started in an organized way. A full time district superintendent was appointed to oversee the progress of the outreach.

The method of outreach was basically to relate to the nomadic people in their poor conditions. The diocese took the initiative to go to them. Education was seen as the tool for progress, therefore all activity was based on educational programmes. Other community development activities like women's work and leadership training for local people were also introduced. This activity was not accepted by everyone in the area e.g.

the Muslim clergy but the programme was continued with a determination to serve for the sake of Christ's love.

One should note that the purpose of the outreach by Multan Diocese in the regions adjacent to Hyderabad Diocese was not evangelization, thus ending in having converts to Christianity. It was rather to identify with them on humanitarian grounds with a secular approach. And yet the Muslim clergy showed great resentment towards this activity to the extent that there were some set backs in the progress of the activity. This proves that any activity, what so ever, of the Church is interpreted as a threat to the socio-religious structure.

#### **6.4 Strategy and Summary of Development Activity in Multan Diocese**

The development work in the Diocese of Multan has been a continuous and stable process. This was because of the stable socio-political and geographical situations. The long presence of Western Missionaries coming from one denomination i.e. mainly American Methodist, added to the stability. The development activity was planned and implemented in the light of socio-economic needs of poor people.

The motivation for all development activity were the theological convictions of the leaders of the diocese. The ecumenical theological discourse in its liberal emphasis was the motivating force in the diocese.

Though involvement of different groups within the diocese e.g. clergy, women and youth,



the main figure behind all development activity was the personality of Bishop Samuel who tried to change the mentality of people.

Most development activity was project- based and was externally funded by overseas donors.

Because of its emphases on rural and urban development, Multan Diocese stood distinctively among the Dioceses of the Church of Pakistan.

### **6.5 Development Activity in Hyderabad Diocese**

The following are the major components of development work in Hyderabad Diocese. The order is both priority and chronologically based. The Diocese of Hyderabad developed its ministry in a context which is different from other parts of the country, especially from the Punjab. The Punjab is the province from which some 95 per cent Christians come. This was due to the Mass conversion to Christianity from 1855-1914. There are very few Punjabi Christians in rural Sind.

The major cities like Hyderabad, Sukker and Khairpur have some Punjabi Christians. They are also in Kotri as a result of migration from smaller towns because of civil disturbances. Apart from Badin, there are very few Punjabi Christians in the interior of Sind. A major group in the Hyderabad Diocese is that of tribal converts who converted to Christianity from the 1950's to the present day. This gives a distinctive mark to the Hyderabad Diocese as a Church for 'tribals'. As already discussed in the preceding

chapter, the converts from tribes with a Hindu background speak different languages to other people. Sindhi is the generally spoken and written language of the Province. There is a great spirit of nationalism arising, which will diminish the role of non Sindhi-languages.

The development work in Hyderabad Diocese has been carried out through the Urban and Rural Development Committee of the Diocesan Council. Because of the Evangelical theological motivation in its conservative connotation of the Diocesan Bishop, Bashir Jiwan, 'Evangelization' was taken as both a means and an end of all development activity in Hyderabad Diocese. The following is an overview of the development work in Hyderabad Diocese.

#### 6.5.1 Evangelization

Much before the creation of Hyderabad Diocese, addressing the first international consultation of the Church of Pakistan in 1975, Rev. Bashir Jiwan, Bishop's special commissary for Evangelistic Outreach in Sind; said, "It is true that Christ has a great concern for the physical needs of man, but His main concern is a spiritual one".<sup>24</sup> This shows Bishop Jiwan's concern to give the spiritual realm of life priority over the physical one. This emphasis in his theological convictions influenced the Diocesan focus on evangelization as a means to development. In his diocesan report to the Synod of Church of Pakistan in 1989 the Bishop of Hyderabad used only two headings for his report i.e. Outreach and Training. Most (70 per cent) of the report dealt with Outreach. By



‘Outreach’ he meant the process of ‘Evangelization’ focusing on proclamation and other traditional ways of evangelism. He also reported that in 1963 they had three pastors and one missionary, in 1989 they had twenty three clergy, thirteen evangelists (includes catechists), and thirty expatriate missionaries who worked for parishes and institutions. Many of them were at the frontiers of mission and outreach.<sup>25</sup>

The basis of outreach (evangelism) was seen as identifying with the poor tribal people in relation to their plight; this was viewed as analogous to that of Israel in Egypt. Outreach is examined in the ‘Yes’- magazine of CMS with reference to John Self, a missionary who worked for the diocese for 14 years as follows:

In Hyderabad Diocese the Church of Pakistan is reaching out to the minority people, 1.5 million, of Hindu/Animistic belief, who are generally treated with contempt by the majority Muslim community. Nearly all live well below the poverty line. They are exploited for their cheap labour, very often by absentee landlords. They are in debt, insecure, fearful and often ill. Very few of their children have primary education. The bishop had a vision to strengthen those who had newly come to Christian faith, to disciple them and to help them to rise above their exploitation and poverty. The vision was to create Christian community centres in the rural areas among these tribal people. ....

They are seen as a base from which a team can minister, not only through evangelism and pastoral care but also through development and community involvement.<sup>26</sup>

After describing the plight of the tribal people and Bishop’s concern for reaching out to them to develop as human beings, Self describes one of the development centres as if the centre was working on a wholistic line. He stated:

The centre offers a ministry in Christ’s name on a wholistic model-agriculture, community development, education, primary health care and Church planting are all promoted together.<sup>27</sup>

The cited description of a development centre with regard to the outreaching activity of the diocese indicates that the staff of the diocese, both nationals and expatriates had a kind of wholistic understanding. The analysis of this activity shall be done in the following chapters.

Outreach, in terms of evangelization, is given a high profile in Hyderabad diocese. Many diocesan documents state that evangelization is the sole purpose of the creation of Hyderabad diocese out of Karachi; and that Hyderabad Diocese is an evangelistic project in itself. (Rawat:1989)<sup>28</sup> This understanding, as the basis of the dioceses, raises the issues of worship and celebration of sacraments, teaching and witness in terms of Christian presence.<sup>29</sup> Since Hyderabad Diocese has an Anglican background, this issue will be raised in the following chapters with regard to its emphasis on evangelization.

The spiritual need of coming to Christ is supplemented by development activities by means of community centres at different places in the diocese. All development activity is intended to be driven by compassion and concern. Describing the outreach by Hyderabad Diocese, the Bishop has stated:

Our involvement is not only to share the gospel verbally but to love and express our concern. Some need a home of their own where they can have security, come to an awareness of themselves and live in freedom from the bondage of the big feudal landlords of Sindh. Debts, exploitation and aggression have forced them to moral degradation and to live in sub-human conditions. The ethnic conflict has added to their problems, especially their inability to go out and work for daily wages, which means that they and their children starve. And because of malnutrition there is sickness.

The Church must be brave enough to reach them, provide housing opportunities and avail themselves of facilities for learning and training so that they might come to an awareness of their gifts and true worth.<sup>30</sup>



Out of this concern has arisen the diocesan ministry towards the social uplift of people. A description of their community development centres is as follows:

#### 6.5.2 Community Development and Education

Different community development projects have been working within the diocese. Three main community centres were established over the last ten years. The oldest is at Khipro -a small town at the edge of the desert; the other two are at Tando Allah Yar and Tando Mohd Khan- small towns ; a sort of mixed city and village situation. The main purpose of these community centres was the rehabilitation of landless people. Having a place of their own, developed in them a sense of dignity and of belonging to their community. The diocese bought some land in different places and allocated it for Community Development Centres. The staff and other facilities were arranged. Both Punjabis and people from different tribes were arranged to live together to have a heterogeneous group. This was contrary to Donald McGavran's approach of the homogenous unit principle.<sup>31</sup>

The centres meet spiritual needs by providing a pastor and a church building and social needs through the provision of primary health clinic, water from hand pumps, primary schools, etc. Day-care centres are running in different places. Agricultural development is tackled within a community development approach. The following is the summary of the main features of the three community development projects run by the diocese.

Khipro is a small town in the interior of Sind situated at a distance of about 50 miles from the main town of Mir pur Khas and about 130 miles away from Hyderabad-the diocesan

centre. This area is far less developed in terms of socio-economic conditions than any other parts of Sind.

This project was conceived by the Bishop of Hyderabad before he became the Diocesan Bishop when he was still the Bishop of Karachi's commissary for outreach and evangelistic work in Sind in 1979. He had the vision to develop a community centre at Khipro. Taking into consideration the local Christians' poor situation, it was decided to purchase some land in that area to build a centre through which Christians could have an opportunity of a better prospects of living and earning their livelihood. The main purpose of the centre was to act as a focus for Christian witness in the area. Rev. John Self and his wife Frances came from Church Missionary Society ( CMS) in England to work for Hyderabad Diocese and were invited to help establish the community centre at Khipro. They took up the challenge to make the dream of the Bishop a reality. Eleven acres of land were purchased initially. Later on, the further purchase of land, in another part of the town , made the total area 32 acres. A Church was built at the site which was the first to be built within a 50 miles radius. The Church building was important as it gave people a sense of belonging to the Church; the body of Christ and fellowship of believers. "The Church of the Reconciliation" is the name and fits in as the aim of the centre is to witness to the Gospel of Christ which reconciles the people to God and to the community.(Self:1992).

The centre helped the poor Christians of the area, mostly Kholis (the poorest class), through working for the centre's farm. They were employed by the Centre and in this way



got job security, with good earnings, close to their houses. They gained far more worth and self-respect by working on the Centre's land as compared to their previous work with the landlords as Haris. Haris do not have any job security and are not given self-respect.

Bishop Jiwan shared this challenge in January 1981 stating:

At these centres they will pray, study the scripture and work together. These programmes will be only for the oppressed classes of Hindu and Christian people in the rural areas of the diocese. There is a need to have more of these centres, and we believe that the Lord will make provision for us. The object of these ministries is to promote Christian Discipleship and glorify the name of our Lord Jesus Christ.<sup>32</sup>

Other services of the Centre included a T.B clinic and a primary school started in 1985 and 1987 respectively.<sup>33</sup> The school was opened to give education to both boys and girls. Initially 37 pupils were registered.

Another programme for community development is based in Tando Allah Yar - a deanery of Hyderabad Diocese. Tando Allah Yar is a small town with very limited facilities. It is surrounded by a number of villages and hamlets. Under the initiative and leadership of the local pastor- Rev. Ishaque Gill, two day- care centres and one community centre were established to minister to the educational and accommodation needs of the local poor Christians. This project is a key one in terms of its length, productivity, involvement and input of local leadership. It has been running in different forms since 1981. The local clergy, comprising two Punjabis and two converts from a Hindu Tribal people work as a team to preach and live out the whole Gospel. Other activities in the project include:

(1) St. Paul's & Kuba Day Care Centres:

Supported by KNH and sponsored by the Child Care Council of the Church of Pakistan, day-care centres are educational institutions providing education and lunch to the under-privileged pupils from poor families. St. Paul's Day Care Centre runs on the premises of St. Paul's Church, which is one of the oldest centres of worship in the diocese. Twenty Christian families live in the town. Eight other families live in nearby areas. The poor economic condition of these people is partly because of their working for the landlords who keep them poor and also because of working at brick kilns where they get involved in debt bondage. Loans, once taken, are hard to pay back because of high interest rates and forged records as most of these people are illiterate. The loan amounts accumulate to thousands of rupees which is beyond their ability to pay. The Church in this situation cannot help to pay the debts, but the local Church feels committed to do something for future generations.

Looking into the educational needs of the children of those working and living at brick kilns, St. Paul's Parish started a day-care centre in 1981 at St. Paul's Church. The Centre started with only six children without a proper building. By 1984 20-25 children were coming regularly and two full-time teachers started teaching. As the Centre started working in a more formal way, the parents also started taking an interest in its activities. The local government school would take children only after achieving a 5th grade pass. To meet this challenge, the Church started teaching these children formally, following the prescribed Government curricula. In 1984, the diocese showed interest and brought this centre into a KNH scheme. This helped the local church with grants for construction of



building, etc.

## (2) Shaleemabad- New Life Community Centre

The second day- care centre run by St. Paul's Church is Kuba Day- Care Centre . Kuba is situated five miles from the town-Tando Allah Yar. People of this area are very poor. Most of them are sharecroppers and labourers. The Church felt moved to open a day-care centre for the children on the same grounds as that in the town. It was opened in 1987. From the beginning it was attached to the KNH scheme through the diocese. The number of children was very small in the beginning but it grew to 50 when the centre was shifted to a new site at Shaleemabad in 1989. This provided a centre for the families coming from Kuba and some other parts of interior of Sind. These families, because of the uncertain work conditions, were always under the threat of eviction. Therefore, they had requested the local Church to help them to find a permanent accommodation. This challenge of ministry was met in the shape of Shaleemabad-New Life Community Centre. On the request of the people of Kuba mentioned above, the local Church explored the possibility of buying land to let landless labourers and sharecroppers have their own homes to avoid continuous threats of eviction, which created fear and a sense of powerlessness.

The local Church leaders approached different agencies for a grant in this connection. In December, 1987 the Canadian Embassy in Pakistan agreed to sponsor the project. A plot of four acres was bought initially to build 44 homes with a school and a community hall

to be used for worship as well. This place was situated about five miles from the town of Tando Allah Yar. It was quite convenient to commute to work daily from that place. In 1988 five families from Kuba moved to Shaleemabad in temporary sheds. In 1988 this project came under the Urban and Rural Development Committee of the Diocese. By the end of 1988, 19 families from three different ethnic groups moved to Shaleemabad. The day-care centre from Kuba was moved here and regular worship was started. All the inhabitants at Shaleemabad were Christians. Sadly Shaleemabad Community came under continuous armed attack by robbers and the inhabitants left their houses. Only three families were found living on the premises in 1992. The day-care centre has also been closed. The law and order situation in Sind in general had improved recently and there is a strong hope that the work at Shaleemabad may be restored.

#### Educational Units of the Diocese

There are primary schools attached to the community development centres. The school at Sukker is the largest establishment in the diocese. Since 1993, St. Saviour's School has been working as a Higher Secondary School (equivalent to an Intermediate College). The denationalization of the girls' school in Hyderabad has added to the educational units of the diocese. The diocese is running nine schools in the rural and urban areas. Bringing children from remote areas and providing them with the opportunity of education in hostels is the practice in both Hyderabad and Multan. Hostels in Hyderabad, Mirpur Khas and Khipro are of great significance.



### 6.5.3 Medical Work in the Diocese

The medical work in the diocese was carried out under the control and supervision of the Diocesan Medical Board with its Diocesan Medical Coordinator. Stewart Entwistle, describing the medical ministry linked this ministry of the Diocese to the Great Commission of Christ and said:

Historically the church as part of its response to the Great Commission, has sought to provide medical services to needy people.<sup>34</sup>

The diocese is running a hospital in Kunri - a town at the edge of the desert. The hospital is basically an eye hospital but also caters for the general medical needs of the area. A network of clinics is working in the cities, small towns and villages. TB clinics are also a major part of the work. Many of these clinics are linked into community development projects. The medical programme of the Diocese of Hyderabad includes the following :

#### T.B Clinics

Sind has the highest incidence of T.B, basically because of its backwardness in living conditions. T.B is acquired by overcrowded housing. It is common that parents live with ten to twelve children in one single temporary shed. Secondly, hygienic precautions are not taken seriously e.g. the older relatives with TB are not separated from the younger family members. The Diocese of Hyderabad is therefore committed to minister in this area. Two major clinics are at work. One is at Khipro as a part of Khipro Christian

Community Centre and the second is at Mithi-another far flung area of the Diocese. The TB clinic at Ratanabad stopped working in the mid-1980s but has been revived since 1992.

### Kunri Christian Hospital

This is situated at a small town called Kunri about 50 miles from Mir Pur Khas and about 100 miles from Hyderabad. At the moment this is the only medical establishment in the diocese. The hospital has 140 beds. The history of the hospital goes back to the 1950s when the Bible and Medical Missionary Fellowship (BMMF) missionaries did medical work through a Caravan hospital. This was done under the Rural Health Care Project of the BMMF. The present hospital was a Roman Catholic establishment till 1974. In 1974 the Catholic Church owing to some practical problems, could not continue to run it and decided to hand it over to the BMMF, which ran it under the control of a board. Rev. Bashir Jiwan, the present Bishop of Hyderabad, was its chairman. In 1987 the BMMF handed it over to Hyderabad Diocese so that it could be in the hands of the National leadership. There is a staff of 91 in the hospital. The detail of the ministry of the Hospital will be discussed under a separate heading in Chapter 8.

#### 6.5.4 Training

Because of its unique situation of 'tribal membership' the diocese has its own training programme of theological education ,etc., that meets the particular language, cultural and



literacy needs. The church workers need to understand and appreciate all the mentioned factors. In this context the Bible Training Institute at Hyderabad was working in the 1960s which later, because of administrative reasons, closed down during the late 1970s. This institution has been running at Ratanabad for some years since the mid 1980s, with limited facilities. It has since been revived and established at Mir Pur Khas, a town sixty miles from Hyderabad with two dozen students and more facilities for accommodation, etc. Bishop Jiwan expressed the need of Bible School at Mir Pur Khas as follows:

The people needing to be trained are less educated but dedicated to the ministry. We are therefore planning to establish a Bible School to train these people along with their wives. The women in Sindh have very little knowledge of Scripture..We can also arrange special courses for nurses and other workers in the fields of health, agriculture and development. We are also trying our best to motivate well educated people to be sent to the Seminary.<sup>35</sup>

Other activities for training included a Sunday School programme which was run under a department based in Hyderabad. This department ran all sorts of programmes which included teachers' training, rallies, conventions, camps and other types of meetings to promote the love of Christ for children.

The Visual Aids Department works from Ratanabad. Because of the high level of illiteracy, this department plays a vital role in meeting the Christian nurture of believers from a tribal background in particular.

The role of women in the diocese is highlighted through different ministries particularly through youth work and young women's ministry.

In 1989 there was also a Literacy Programme in five areas of the Diocese. Nine classes

were run by part time teachers to teach how to read and write and also teach some skills like sewing for the women. The focus of this work was for both Punjabi and Tribal Christians. The Catholics and members of other denominations were also taken into the literacy programme. George Moules, the person in charge of the programme highlighted its significance as follows:

- a) In most cases we are providing what will be the only chance these people will ever have to become literate, and
- b) The teachers will be an ongoing asset to their communities because of the training and experience received through the programme. (Diocesan Handbook:1989).

Many of the training activities of Hyderabad Diocese were carried out at Ratanabad Conference Centre which is a very old centre of the diocese. The centre, which is basically is a conference centre with residential facilities, also provides a base for various other activities of the Diocese.

#### 6.5.5 Others Components

A vocational training programme for boys , Thar Aid Programme (TAP) focused on the socio-economic development of the people of the area up to Mithi in the context of their cultural norms and practices, and a relief project in times of crisis are other interlinked activities carried out by Hyderabad Diocese.

Personnel Capability development in terms of commitment to evangelization and social work is also a component of development projects.



Church planting is given high priority. Non-material development is aimed at through different educational projects and seminars. e.g., Youth Mission Conventions and a research centre at Diocesan headquarters.

The diocese was just over 14 years old in 1995 . A lot of input has gone into the structural organization. The existence of the diocese with limited resources and yet aiming at expansion is a great act of faith which has created a sense of stewardship in the minds of the employees, including the clergy and Christians in the diocese. However, on the other hand, ambitious expansion of work in different areas has compelled the diocese to seek overseas grants and personnel in great amounts and numbers respectively.

## **6.6 Strategy and Summary of Development Activity in Hyderabad Diocese**

Since the 1950s , long before the creation of the Diocese of Hyderabad out of Karachi in 1980, the church leaders of this region were committed to evangelize the tribal and other people of the area and their social uplift.

The development activity in the diocese was based on the presence of tribal people and their openness to the Gospel of Christ. The strong evangelical theological conviction of the Bishop has had the support of his clergy and laity and the expatriates and has been the motivation to be committed to development in the Diocese. As stated earlier, evangelization was the end product. Development projects were considered only a means. This is what is termed as the church-growth model of wholism.

Establishment of Community Development Centres was a development strategy in Hyderabad. Different development projects run by the diocese on short and long terms were targeted at specific groups. There has been a great role for overseas personnel and grants in the development projects of the diocese.

The Diocesan Bishop has been in the geographical area in his different roles. His experience of the area and commitment to evangelization and development of people helped the diocese to plan long term projects and the donors to relate to the diocese.

## 6.7 Conclusions

Since this chapter dealt with a general description of the development activities in the Dioceses of Multan and Hyderabad, the conclusions are focused on the question 'why what happened happened'.

Firstly, it was noted that the development activity in both Dioceses was theologically motivated. Because the adopted theologies were externally originated, there were some clear expectations attached to them. In the case of Multan because of the Ecumenical commitment of the Bishop, 'Transformation' was termed in the form of Liberation and Structural Change (the notion of justice). The Bishop of Hyderabad because of his conservative Evangelical commitment, focused on Salvation in Christ (Church Planting) and Social uplift of the underprivileged and the oppressed groups, thus intending to work for a non-wholistic model. The level of expectation in the cases of both the Bishops was



very high. They expected their clergy and other church workers in the projects to focus all their energies on 'Conscientization' and 'Evangelization' respectively. On the other hand, people in the dioceses also had some expectations. People expected socio-economic developmental activities initiated by the Bishops. Because of their role as national leaders people had special expectation of the Bishops in identifying with the aspiration of local people and in their commitment to pastoral and evangelistic endeavours. This developed the basis for the dioceses' involvement in development i.e. 'Conscientization' and 'Evangelization' in the cases of Multan and Hyderabad respectively. These will be taken as criteria of evaluation in the following chapters.

Regarding the evidence of reflection on the practice by the Bishops Samuel and Jiwan, it was noted that on several occasions both of them showed some development. Bishop Samuel's use of 'Christian education', 'Sacramental community' and 'transformation' during the mid-80s was a kind of reflection on his development practice and gave an impression of convergence. He, while speaking at an educational conference in Lahore in 1987, defended his special concern for education programmes exclusively for Christian children. He said, 'the river cannot flow over its banks'. This appeared a different focus in his conviction regarding education for all. This does not mean that he changed his concern of education for all but showed some reflection on his practice of development. Bishop Jiwan also reflected on his practice of development. This has been manifested from his recognition of a greater role of women in the Church's life.

It is, however, not clear how much of this reflection was integrated into the practice of

these two bishops.

Secondly, the project based development activities involved both the dioceses in an exercise to look for monetary and personnel resources which was scarce in both Multan and Hyderabad. This raises the question of the integrity of the Church leaders in maintaining a witness in the context of corruption in areas of finances and use of authority. This again brought a lot of external influence in both the Dioceses. One should note that, as stated earlier, at the end of the preceding chapter, the Church needs to be aware of the fact that running a limited number of projects here and there does not bring development for everybody. It is the impression and impact of the projects that carries weight. In a Church based development project the notion of being committed to uphold the dignity of humans is a major area of concern.

Thirdly, the Pakistani culture gives respect to the elders and seniors. Both Multan and Hyderabad had these opportunities. Bishops Samuel and Jiwan gained much respect from people on the following grounds; 1) they held senior/ spiritual offices, 2) they stayed in their dioceses a long time and grew more respected with time. It was a challenge for them both to maintain that respect and confidence which people had in them as Church leaders.

Finally, the notion of collaboration with other dioceses within the Church of Pakistan and with other NGOs outside the Church of Pakistan is a matter to investigate. In the case of the former, one should note that there is a great rhetoric of having a United Church in Pakistan but practically speaking there is very little support for each others' projects in



the dioceses, rather there are, sometimes, obstacles created in the way of other dioceses. In the case of latter, Multan Diocese developed ecumenical relationships with both Christian and non-Christian NGOs to promote their cause of structural change but Hyderabad did it on a very minimal scale.

This is also noted that both the dioceses had social ministries. They are closer to each other in practice in the area than their theologies would suggest. Also the development in evangelical theology would allow Hyderabad Diocese's ministry to be seen wholistically and would also recognize the wholistic dimension of Multan Diocese. But, as noted in Chapter three, the ecumenical theology has not shown much development in the last about 25 years, especially in recognizing the spiritual and personal encounter to which evangelicals bear firm witness. The above mentioned development activities of the case-study dioceses will now be analyzed with reference to some key projects and foci.

## Chapter Six: Endnotes

<sup>1</sup> Bishop J.V. Samuel: (1989) 'Diocesan Report to the Synod of the Church of Pakistan, Lahore.

<sup>2</sup> Bishop Samuel: (1986), "Church of Pakistan, Multan Diocesan Educational Priorities" p.4 (from Urdu) His views of education as a liberation process were repeatedly shared in other Diocesan documents. This paper was a special effort to motivate the Diocesan member to commit afresh to the cause of conscientization initiated by the Diocese.

<sup>3</sup> Bishop Samuel:(1987), "The Role of the Church in Pakistan for Christians and its commitment toward Financial Consequences". A paper read at the National Christian Education Foundation Project in Lahore on March 5,1987. The focus of the paper was to continue special endeavours in the field of education. A process which should aim at hitting the social evils in the society including a class-system and making education a business to earn money. Bishop Samuel in this paper highlighted a special need for educating Christians.

<sup>4</sup> Diocesan Council, 1990. 'Village Education Development Office's Report to the Council'. This office based at Stuntzabad, a village about 50 miles from Multan was the head office of the education work in the Diocese. This work was established by overseas missionaries in the 1960s and was gradually handed over to the nationals. In 1990, Rev. Sadiq Allah Ditta was the director of education programme. He started his career as a teacher and developed his skills as a community development worker in the rural areas. On the his informal experience of preaching and pastoral work , Bishop Samuel ordained him priest in 1987/1988.

<sup>5</sup> Annual Report of VEDO, 1990. loc.,cit.

<sup>6</sup> The Annual Report of the School to the Diocesan Council, 1989. The ethos of the school was that of a change in attitudes towards the realities of life. By that the administration meant to have focused on character building in terms of creating confidence in children and staff towards nation-building as good stewards and citizens.

<sup>7</sup> Village Development Project, 1981-1986 was a continuation of Rural Development Project aiming at alleviation of poverty in the rural sector of the Diocese.

<sup>8</sup> Bishop Samuel: Paper, "The Church's calling: A Sacramental Community", presented at Multan Diocesan Consultation, March 14-16,1985.

<sup>9</sup> Bishop Samuel: op.cit., p.2.

<sup>10</sup> op.cit., p.5.

<sup>11</sup> Bishop Samuel: (1988) "Educational Priorities of the Diocese of Multan of the Church of Pakistan", article prepared for a consultation in Multan in 1988. The discussion based on this article is a translation into English from Urdu done by this author.

<sup>12</sup> The focus of the Academy was to address social issues in an ecumenical approach. Bishop Samuel's paper, "The concept of Man in Urdu Literature" was a unique contribution in that direction. It is unusual for



a Christian leader to talk on social issue with a dialogue approach with people of another faith with great commitment.

<sup>13</sup> Annual report of Stuntzabad Health Centre. 1992.

<sup>14</sup> loc.cit.

<sup>15</sup> Bishop Samuel's episcopal letters of 1985-1990 were addressed to the issues of 'self-supporting', 'inter-dependency' and 'self-awareness' in particular.

<sup>16</sup> Introductory booklet, "The Agricultural Extension and Farmers' Training Centre" Stuntzabad.

<sup>17</sup> The AEFTC's report to the Diocesan Council, 1986.

<sup>18</sup> Bishop Samuel: 'Moderator's Key note address', "Struggle for Selfhood". op.cit., 11.

<sup>19</sup> In his address to an international consultation with the overseas partners in Multan in 1985, the Bishop of Multan shared his concerns that the Church in Pakistan needs to commit its whole life prioritizing and opting for the service of others which according to him was a Eucharistic act. ('The Church's calling: A Sacramental Community', op.cit., p.5).

<sup>20</sup> Inter-dependency was highlighted in Bishop's episcopal letters. He wrote for instance, 'I want to see inter-dependence as the destination of my Diocese. It is important for parishes sometimes to halt for a moment and think about its life. I want to state openly that if the pastorate committees and the pastors do not value this discipline, they would not stay faithful to their calling'. (from Urdu: quoted in Diocesan Newsletter No 62).

<sup>21</sup> Many farmers of Chak 136/16-L (south) took an initiative in contributing towards Bishop's development fund. This was a special event when every Palm Sunday the calves kept aside were sold and the money was contributed to Bishop's fund. On many occasions the Bishop of Multan was himself present there. This was to encourage the villagers in their act of conscientization.

<sup>22</sup> Multan Diocese expanded Child Care work greatly. In 1988 Rs.2,627,461 were spent on Child Care programme. This grant was received from KNH. (Diocesan budget 1989).

<sup>23</sup> Report of the Youth Co-ordinator to the Diocesan Council in 1989-90.

<sup>24</sup> Bashir Jiwan: (1975) 'Mission and Selfhood', address to consultation "Struggle for Selfhood". op.cit., p. 19.

<sup>25</sup> Bashir Jiwan: (1989), Hyderabad Diocesan report to the Synod of the Church of Pakistan, 1989. One should note that all the Diocesan Bishops give annual reports to the synod which are a kind of address highlighting their priorities and challenges in the areas, and invite the Synod attention to their ministries. Bishop Jiwan has always highlighted the notion of 'Evangelization in Sind' as a matter of concern.

<sup>26</sup> John Self: (1991), 'Faith in Community', article in "Yes", the magazine of the Church Missionary Society, London. (Sept-Oct, 1991).

<sup>27</sup> John Self: loc.,cit.

<sup>28</sup> Rev.J.B. Rawat:(1989) 'Evangelism', article in "A Hand Book of The Diocese of Hyderabad, Church of Pakistan" ed. John Hayward. (Diocesan Office, Hyderabad).

<sup>29</sup> One needs to note that worship and sacraments, teaching and witness are considered vital aspects of the church's existence by Christians with different traditions. The Anglican tradition which the Hyderabad Diocese has as its base carries this connotation of belief of the existence of the Church. This raises a serious issue of overemphasizing on evangelization at the expense of other aspects of the existence of the Church in a local situation.

<sup>30</sup> Overview of the Diocese of Hyderabad. "A Handbook of the Diocese of Hyderabad". op.cit., p.4.

<sup>31</sup> Though there has been some influence of McGavran's belief of keeping newly converted Christians separate for worship and other social activities in Hyderabad Diocese, conscious efforts were made to keep tribal people from different backgrounds together. Community centres were focused on a heterogeneous principle.

<sup>32</sup> Bishop Jiwan: (1981),"Diocese of Hyderabad And Its Missionary and Evangelistic Challenge". Diocesan Office, Hyderabad.

<sup>33</sup> There is a very high percentage of TB cases in the rural Sind. Almost every second tested case is that of a TB patient. The general standard of education is equally very poor. The district of Khipro is among the worst with regard to both medical and educational facilities. The Diocese developed Khipro Community Centre in this context.

<sup>34</sup> "A Hand Book of The Diocese of Hyderabad, Church of Pakistan". op.cit., p42.

<sup>35</sup> Bishop's Report to the Synod in 1989. The sequence of his emphasis on training people in their context is a priority in the Diocese which has local cultural and linguistic aspirations.



## **CHAPTER SEVEN**

### **A CRITICAL ANALYSIS OF DEVELOPMENT ACTIVITIES IN MULTAN DIOCESE**

#### **7.1 Objective**

The objective of this chapter, in the light of the conclusions drawn and criteria developed in preceding chapters, is to analyze the development activities of the Multan diocese. This should help us, on the basis of our analyses of case-study dioceses, to suggest a more adequate theology of development for the Church of Pakistan

#### **7.2 Introduction**

The development work in Multan and Hyderabad Dioceses has been primarily project based. Therefore, some specific development projects have been taken as case studies. There have been specific strategies of work in both the dioceses. These strategies were motivated by distinct theological approaches i.e., ecumenical and evangelical respectively and were considered both as a means and end of development. It is also noted that Christian concern for the development of people has been taking place in practice, in both the areas which are now Multan and Hyderabad Dioceses well before the development debate in secular or religious realms and also before the creation of these dioceses. The geo-political, socio-economic and religious factors were major components of the Church's concern for development in these regions. This and the next chapter while covering a discussion of

field work, will analyze development strategies of the dioceses under study in the light of their own terminology, stated objectives and adopted theologies. The problems solved are identified and what has been left unchanged though changes were attempted, is identified. The neglected areas are also identified.

### **7.3 Selection of Case-study Projects**

In choosing the case-study projects, the following were the chief considerations:

- a) The motivating force behind the development projects was identified particularly in the context being considered both as a means and an end of development projects.
- b) Projects were chosen that vividly express the theological approach of the church leadership i.e., the diocesan bishop and his advisers primarily.
- c) Projects were chosen that have existed for a considerable length of time.
- d) Projects were chosen which enabled a comparison to be made between the two dioceses.

On these considerations, Conscientization and Evangelization, in the cases of Multan and Hyderabad Dioceses respectively, were selected as overruling development activities as non-physical development projects. Two development projects from each diocese have been selected in the areas of agriculture / community development and health.

These projects are reviewed and analyzed in the light of the aims and objectives defined by the originators and in the context of an adopted theological approach and national development practice, and with a reference to current development theory and the rural development debate. The general Biblical principles of social change are considered as a reference.

The project analyses provide a basis for assessment of the overall effectiveness of the



development strategies of the two dioceses. Since we are dealing with a group of Christians involved in development in a church - based structure under the direct influence of ecclesiastical leadership, we shall take the relevant theology of development as the source of our major criteria for analyses. Multan has generally worked with an ecumenical theological approach whereas Hyderabad Diocese has generally worked under the influence of an evangelical theological approach.

The time period for analyses is from Nov 1970 to July 1990 (as stated in Chapter One). Events before 1970 and after 1990 have been referred to under history and the contemporary development situation respectively.

The ecumenical theology of development in Multan Diocese as elsewhere has addressed the issue of under-development with a direct reference to the liberation of poor people.

The objectives of development activity in Multan Diocese were the liberation of poor people, thus leading to poverty alleviation. Conscientization in terms of structural change and an attitude of Nation-building by way of working for peace and justice in society was also a major component and objective of development in Multan Diocese. (see p.216)

#### **7.4 Case-study Development Projects in Multan Diocese**

The key projects of Multan Diocese in the areas of motivating theology/non-physical and physical development are conscientization, agriculture and health. Firstly, conscientization, secondly, the Agricultural Extension and Farmers' Training Centre, Stuntzabad , thirdly, Stuntzabad Health Centre.

#### 7.4.1 Conscientization

Although the physical development projects like agricultural and medical work have existed in the areas which are presently within the Multan Diocese since the creation of the Christian villages during the early 1920s and on an organized basis since the late 1950s, conscientization finds first place in this study. This is so because of Bishop Samuel's theological conviction of taking conscientization both as a means and product of development. His approach and pattern of conscientization had a connection with the World Council of Church's concerns for structural change.

##### History

Since the late 1960s, before coming together in the Church Union in 1970, Multan Diocese, under the leadership of Bishop Samuel, firstly, as Bishop of the Methodist Church and then the Bishop of Multan Diocese of the Church of Pakistan, was committed to creating awareness about progress and development. This was the time when the term 'conscientization' was popularized by the Brazilian educationalist, Paulo Freire, in 1972. Under Bishop Samuel from 1968 onwards particular emphasis was laid on development in theology and practice.

During the 1970s very clear emphasis on conscientization was given to the extent that all development activity, including parish work was also aimed at conscientization. While keeping the same focus and emphasis, Bishop Samuel altered the word 'conscientization' to 'Christian education' during the mid-1980s upto the present time. This change in the usage of the word 'conscientization' and other factors are analyzed as follows.



### Focus on Conscientization

The focus of the Diocese of Multan has been on liberation of poor people from the fetters of injustices of the exploitative structure, thus leading to a stage of structural change. The awareness-raising in terms of nation-building on the basis of capability/personality development and change in people's attitude towards relationships with other people at local, diocesan and national level were included in the focus on every development activity in the diocese. (see p.226). Development of agriculture, on the lines of a co-operative, was based on 'conscientization'. This was to nullify self-centredness and greed of people.

The diocesan education policies were oriented to 'conscientization'. Change and transformation were taken as key factors and results of this activity (see p. 215).

The Adult Education Department, Village Education Development Office, Village Schools, Youth Work and the Christian Academy and Parishes were all expected to contribute to the 'conscientization' efforts. We shall take the Christian Academy and the Urdu- language Diocesan Newsletter Nuqta-e-Nazr (Point of view) as examples for reviewing 'conscientization' in Multan diocese. The Christian Academy and Nuqta-e-Nazr were both organized, formal, direct activities of conscientization. The focus on 'Christian education' as an alternative title to 'conscientization' will also find some place in the following discussion.

### Christian Academy, Multan

The Christian Academy was started in Multan in 1981 as 'the Christian Academy Circle' which was viewed as an ongoing vehicle for conscientization.

It was a joint effort with the Pastoral Institute, Multan run by the Roman Catholics. The purpose of the Academy Circle was to address social issues with a secular approach. This was in line with the WCC Ecumenical Theology of mission and development (see p.75), and thus stood as an externally influenced activity. Educational seminars were organized with speakers from other religions also. Writings in the area of social analysis were encouraged and produced.<sup>1</sup> Different educational institutes were linked with the Christian Academy. For example an English- medium School at Khanewal, with objectives of formal education and Christian character-formation to benefit rural school children at high school level, was linked with the Christian Academy. It was a co-educational school with two separate hostels for boys and girls. Parents from a conservative village context were not happy to have their girls study in a co-educational school, because traditionally boys and girls do not mix after a certain age. The diocesan concern to provide educational opportunities for both boys and girls was not rooted at a local level. The output, in terms of academic results and social development of children, of the Christian Academy was heavily affected by the non-cooperation of many rural parents. Many of the activities of the academy could not be carried out during the mid-1980s. Should the Academy have adapted its activities to ensure greater co-operation, e.g. keeping boys and girls of the school separate, the Academy would prove more productive.

To prepare ordinands for the ministry on an ecumenical line, the 'Christian Academy' was revived in Multan in 1987 with the intention of making it a comprehensive institution which would serve as a theological seminary, technical school, and a secondary school. This ambitious project was started to implement a particular theological approach in all



areas of diocesan life. However, this ambitious project did not succeed. The main reason for its failure appears to have been Bishop Samuel's resignation five years earlier than expected in 1990. The collapse of the project at this point indicated to what extent it had been dependent on one man. It should also be noted that arrangements for training, teaching, lodging, etc., were very basic and shown to prove unsatisfactory to meet the requirement of an institution like that.

#### Nuqta-e-Nazr (The Diocesan monthly Newsletter)

The major conscientization campaign was done through publications by the diocese. Nuqta-e-Nazr was devoted to this cause. It was a monthly magazine devoted to the awareness of development and ecumenical theology. It started in 1978 and continued until June 1990. Out of 1000 copies of the magazine, 500 were distributed among the diocesan institutions including parishes. The rest were sent to different organizations and individuals within the country. The editor of the magazine also acted as the circulation manager. Readers within the diocese included pastors, teachers, diocesan workers and some literate farmers. There was no formal subscription for the purchase of the magazine. Most people, especially in the rural sector, are not literate in Pakistan. There is a general trend of not spending money on books, but, on the other hand, anything which is free does not generate much interest. It gave the impression that because a new philosophy was being propagated, no subscription was asked. Many people had questions in their minds about the materials included in the magazine. The author's surveys<sup>2</sup> show that about five per cent read it earnestly, appreciated it and sometimes responded with questions and small donations. The

situation of general illiteracy was not given attention by the Bishop and his colleagues. The theological level of ordinary people including many clergy, also needed consideration before any development of conscientization activities through Nuqta-e-Nazr.

The focus of the contents of the magazine was on an ecumenical analysis of the socio-political situation, which was alien to most local people because of their upbringing in a conservative background. It was, at first glance, foreign to many people that the Diocesan Bishop was so active in the social analysis of the problems which included his preaching as well. Many people appreciated the innovative style of the magazine, but were unable to grasp the message and meaning of the contents. They were not sure whether the diocesan newsletter was the right forum for such discussions.

Since there was no adequate adaptation to the local cultural norms and practice, the indigenizing efforts of the editor and others involved in the production of the magazine did not bear much fruit. According to a survey, done for this research, of the diocesan centres, e.g. schools, institutions and parishes, of those directly involved in production and circulation of the newsletter, very few understood the philosophy of the magazine. There was minimal effect and impact from this activity. Greater influence at a grass-roots level was needed to implement the diocese's vision for the transformation of society. Since no effort was made to prepare a simpler version of the magazine, it remained above the heads of most people. The negative effect of the magazine included remarks against the Diocesan Bishop and his immediate colleagues.

The relatively poor success in achieving the desired motives of the ecumenical Bishop and his colleagues rested in the fact that any ideas influenced from outside were not easily



his colleagues rested in the fact that any ideas influenced from outside were not easily rooted in local thinking. They took a long time firstly to germinate and an equally long time to mature. Peter Batchelor, a development practitioner, with 40 years of experience in Africa, has stated: "Ideas take a long time to mature".<sup>3</sup> More consultation was needed at a grass-roots level.

The Bishop of Multan was aware that his ideas were different from those working with him as his colleagues, but because of his enthusiastic personality traits and because of the strong external influence exerted upon him, he did not notice the aspects of the imposition of an alien philosophy on people's minds. Batchelor further states that the imposed ideas are rarely successfully adopted and if they are applied they rarely last.<sup>4</sup> In the case of Multan Diocese the length of time was not an issue. The magazine was produced over about 12 years. One alternative would have been to simplify the high academic level, and change the choice of topics, flavouring it with the local religious and social culture. But this would have taken a series of modifications beyond the philosophy or outlook of the innovative Bishop.

### Christian Education

Bishop Samuel's emphasis on Christian education as an organized activity was a shift in the use of word 'conscientization' from 1985. He gave new emphasis on education in general, thus relating it to the ecumenical concerns of combating poverty and injustice. He also reported that the diocese would call its educational units 'Christian Education Centres'. (see p.221).

This raises two questions: firstly, what were the factors that pushed the Bishop to a situation

of changing over from 'conscientization' to 'Christian education'? and secondly, is the horizon of Christian education so large that it covers the issues of general education as well?

The above mentioned observations are significant because they show that Bishop Samuel was determined to continue his process of conscientization to the extent of using a religious stance. The second question covers the range of the ecumenical theology which includes every activity of the Church's mission.

### Assessment of Conscientization

Conscientization, which is understood as a process of awareness - raising against any kind of oppression, is demanding with regard to people's participation. Conscientization has a place in development, but, taking it as a means and a product of development raises questions of wholeness of development which by definition is well-being of all people in all aspects of life. The Diocesan Bishop's commitment for conscientization was mainly engendered by the philosophy of the WCC. This practice itself raises questions of credibility, sustainability and adaptability. Because of his enthusiasm and practice, Bishop Samuel scored some points regarding the credibility of his commitment but could not justify sustainability of conscientization as the overruling policy of the diocese.

Liberation and justice were two key foci of conscientization in Multan Diocese. The failure in liberating most of the clergy and other diocesan staff from their disadvantaged state in many ways, for example low level of education of clergy and low salaries of all staff and very centralized administration, raises the question whether liberation and justice were



seriously talked about.

Regarding the three major activities i.e., Christian Academy, Nukta-e-Nazr and Christian Education, under the conscientization programme, it was noted that a secular trend was present in these activities. Low level of consideration was given to the opinion of people at the grass-roots level. Power and authority was concentrated in few hands. These three observations raise the issues of the right direction of activity, participation of people, and non-authoritarian approach to administration.

In the conscientization programme of Multan Diocese, by and large, the same issues with the same emphasis were raised as they are raised in secular development theory. This shows that the ecumenical theology of development is more in tune with a secular approach than with its other religious counterparts. And thus, it does not hit the target in terms of keeping a balance between spiritual and physical entities of human life.

Bishop Samuel was conscious of the need to assess his activity of conscientization. One should note that the result of conscientization is not easily grasped in pragmatic terms. Bishop Samuel, before he left the diocese in 1990, addressed his last Diocesan Council and said:

We have succeeded in our efforts (at conscientization). I am confident in saying this as we see proof of it. Yet, I must admit that there are some pastors who are so tightly caught up in their old thinking that all our talks of many years have not touched them.<sup>5</sup> (translated from Urdu original)

This seems to exaggerate the impact of the conscientization programme and to underestimate the resistance to it among the diocesan clergy. As a piece of self-evaluation this is hardly a convincing model; the church needs to learn more from its early efforts in

this field especially in the context of Multan diocesan interest in developing all development activity with conscientization as a means and product.

#### 7.4.2 Agricultural Extension and Farmers' Training Centre, Stuntzabad.

##### Location:

The Agricultural Extension and Farmers' Training Centre (AEFTC) and Agricultural Supplies Store have worked jointly since their inception in the early 1960s. The Rural Development Project (RDP; 1975-1980) and the Village Development Project (VDP; 1980-1986) have also worked closely in collaboration with the AEFTC. As our main focus is on the AEFTC, we will only refer to the RDP and VDP when necessary.

The AEFTC is located at Stuntzabad - a village about 50 miles north of Multan City, the diocesan headquarters. It exists with the purpose of expressing humanitarian social concern with the specific aims of increasing the incomes of villagers and improving health by better nutrition, thus reaching a stage of alleviating poverty at the village level. This was to be achieved through educating farmers to work for a higher standard of living, liberation from poverty, empowerment and a better understanding of Christianity.<sup>6</sup>

##### The Aims and Objectives:

The aim of the project at its earliest stage was to help the farmers of Stuntzabad and the surrounding area at a grass-roots level and to 'modernize' village agriculture.<sup>7</sup> Modernizing agriculture means introducing new equipment, seeds, fertilizer, pesticides, etc., to raise productivity and farm incomes. This was in accordance with the 'Green Revolution' approach which aimed primarily at efficiency and not equity.



### Historical development:

The project started in the late 1950s under the leadership of North American Methodist Missionaries with the purchase of nine acres of land as a model farm. This was initially to generate some income for the project and create some jobs for local people. An Agricultural Extension Service was added to it soon after it started. Seed cleansing, extension education, land leveling for irrigation, research on cotton seeds and water management, tube-wells for irrigation water, provision of loans, releasing land from money lenders against heavy and long-standing loans, promotion of live stock on a small scale, and farmers' co-operatives have been the main activities of the project in chronological order. The nutritional emphasis was added to the aims in 1989 following the integration of the AEFTC and the Health Centre.

In the light of the aims and purposes of the AEFTC defined by the organizers, increased income for poor rural families (poverty alleviation), improved health, liberation/empowerment and better understanding of Christianity are the major issues to evaluate.

### Activities & Impact

The Christian rural poor of Stuntzabad and the surrounding villages were the target group for the project. These are the only Church of Pakistan villages in the area. There are seven other Christian villages<sup>8</sup> surrounding Stuntzabad with a population of about 7,000 people. This makes a total current population of about 10,000 village people.<sup>9</sup> Chak 26M, a village with about 500 Christians about 80 miles away from the AEFTC was also a major target

during the 1975-1986 period under the RDP. People are usually enumerated as families and not as individuals in Pakistan. The government census methodology is to count individuals but general practice including most parishes in the Churches is to count people as families. We therefore generally also took families as units. Out of nine villages selected as direct targets, three villages were considered for detailed analysis.

They are Stuntzabad itself, the central village; Chak 136/South a smaller village among seven surrounding villages in Stuntzabad area; and Chak 26M mentioned above.

Currently, Stuntzabad has 700, Chak 136/south has about 200 and Chak 26M has about 80 Christian families; all these villages are predominantly Christian villages.<sup>10</sup>

According to the author's analysis based on personal surveys for this research (see Table 7.1)<sup>11</sup>, there were 60 land owner families in Stuntzabad during 1961-70. 50 of these families, (83 per cent) came under the target of the AEFTC. 20 families (40 per cent of those who benefited) were taken out of poverty, 20 families (40 per cent) remained below the absolute poverty line and 10 families (20 per cent) struggled and some change was seen. Overall about 60 per cent of the target group benefited significantly from the AEFTC during the 1960s.

During the 1971-1980 period, because of the further division of land among the sons after the death of a father, there were 100 landowner families in Stuntzabad, 80 of them came under the target of the AEFTC. 35 families came out of poverty and 30 did not, 15 families



**TABLE 7.1 : AEFTC's ACTIVITY IN STUNTZABAD, 1961-1990**

Years	Landowner Families	Target	Came out of absolute poverty	Some improvement seen	No significant improvement	Positive impact relative to target
1961-1970	60 (100) <sup>1</sup>	50 (83)	20 (40)	10 (20)	20 (40)	30 (60)
1971-1980	100 <sup>2</sup> (100)	80 (80)	35 (44)	15 (19)	30 (37)	50 (63)
1981-1990	150 (100)	125 (83)	40 (32)	45 (36)	40 (32)	85 (68)

Source : departmental reports & personal calculations of the author based on interviews

Notes: 1. Figures in brackets are percentages  
2. Absolute numbers for subsequent ten-year periods are cumulative

**TABLE 7.2 : AEFTC's ACTIVITY IN CHAK 136-SOUTH, 1971-1990**

Years	Landowner Families	Target	Came out of absolute poverty	Some improvement seen	No significant improvement	Positive impact relative to target
1971-1980	45 (100)	40 (89)	18 (45)	10 (25)	12 (30)	28 (70)
1981-1990	75 (100)	60 (80)	25 (42)	14 (24)	21 (34)	39 (66)

Source : departmental reports & personal calculations of the author based on interviews

**Table 7.3 : AEFTC/RDP's ACTIVITY IN CHAK 26M, 1974-1986**

Years	Landowner Families	Target	A. Families whose land was released	B. Families who benefited + A	Came out of poverty	Some improvement seen	No significant improvement	Positive impact relative to target
1974-1986	80 (100)	70 (88)	50 (71)	60 (86)	45 (67)	10 (12)	15 (21)	55 (79)

Source : departmental reports & personal calculations of the author

struggled and some change occurred for them, about 63 per cent of the target group benefited from the AEFTC during the 1970s.

There were currently about 150 landowner families during the period from 1981 to 1990. 125 of them were targeted by the AEFTC (83 per cent). 40 families came out of poverty, (32 per cent), the number of families who remained poor was 40 (32 per cent). 45 families struggled and some change was achieved (36 per cent). In this way, 68 per cent of the local landowners benefited directly by the services by the AEFTC during the 1980s.

In terms of poverty alleviation, the effect of the AEFTC is that about one-third of the population has come out of poverty.<sup>12</sup> This is calculated on the basis of better living conditions i.e., houses and physical facilities, nutrition and education of children. If the centre had not existed, it is probable that another one third of the population i.e., those who are neither poor nor non-poor, would also have gone to the level of extreme poverty. This gives the credit to the AEFTC for helping about two thirds of the population of Stuntzabad escape from absolute poverty.

The summary of the situation regarding the AEFTC's impact on Chak 136 (south) is almost the same as that of Stuntzabad. During 1971-1980 this village benefited comparatively more than the main village, partly because of greater attention by the AEFTC's staff based on their personal choice, (see Table 7.2).

In the case of Chak 26M, particularly from 1974-1986, 70 out of a total of 80 families under the target of the service offered directly by RDP/AEFTC. This village came under the direct attention of the Diocesan Bishop and other staff. The reason for special attention



by the diocese was the extreme poverty of the farmers of this village. The lands of 50 families were released from debt, against bank guarantee given by the Diocese. About 80 per cent of Christians in Chak 26M were helped to come out of an extreme poverty situation during 12 years of the AEFTC's activities. (see Table 7.3)

We should note that the level of poverty in the villages fluctuates from time to time. Those who came out of poverty during one decade may go back to poverty during the next.

The average impact in terms of poverty alleviation by the AEFTC for the whole target group of about 10,500 villagers is 41 per cent. The improved condition of the villagers is partially indicated from the number of latrines in a village. In Stuntzabad, 350 families out of 700 (50 per cent ) have their own latrines. Chak 136/south has about 55 latrines for 200 families ( 23 per cent). The role of AEFTC in educating people in this regard has been significant.<sup>13</sup>

In terms of the development of assets of people, there has been a focus on giving awareness in developing poultry or cattle on a small scale. A larger plan in developing livestock was missing in the activities of the AEFTC, which by standards of agricultural development is a significant oversight. This was even more significant in the context of the relatively small sizes of farms.

Liberation of the rural poor is closely linked with poverty alleviation, but has its separate place in our analysis because of the fruitful emphasis placed on it by AEFTC. In this category land redemption has been a significant effect of the project. In Stuntzabad area and Chak 26M, 400 and 300 acres of land respectively were redeemed from non-Christians from long - standing heavy debts. The centre not only helped to arrange the repayment of

the debt but helped to get back the possession of the land, which is a long and difficult process in Pakistan.<sup>14</sup>

In one village i.e. Chak 136 (north) about 100 acres of land were released from the money lenders. This was about 20 per cent of the total landholdings by Christians in that village. About the same proportion of local rural poor in Stuntzabad and Khanewal area benefited from this activity. In the case of Chak 26M a sub-office of AEFTC/RDP was opened. Along with the provision of seeds, fertilizer, draught power (tractor hire), water and pesticides, arrangements were made to sell the crops of the villagers in the local town market instead of selling to local buyers. This gave maximum revenue to the farmers. It also gave local farmers and peasants a new identity and sense of belonging to the Church through their membership of the local community.<sup>15</sup> By new identity, we mean to include the issues of 'human worth'. The church proclaims liberty and freedom for those who are oppressed by the oppressors. Those who socio-economically and politically have less resources, need to be restored to their original image in which God created them. God's love for human beings also covers their physical needs.

#### Assessment:

Liberation from oppression is closely linked with empowerment of the poor people in ecumenical thinking. We noted that as far as liberation is concerned, in the Stuntzabad area more than 20 per cent and in Chak 26M more than 80 per cent of people's land had been released from heavy loans. The farmers were persuaded by the AEFTC to use new seeds and modern technology e.g., tractors on hire instead of depending on the use of bulls for cultivation. All over the diocese, even at the early stage, about 50 per cent of the farmers



were persuaded by the staff of AEFTC to use seeds which gave high yield.

Using the same technology as progressive landowners gave great confidence to the rural poor in terms of identity and self-worth. By a better understanding of Christianity the organizers meant to lead farmers to have an active faith and an understanding of the stewardship of resources. Out of 10 villages in the Stuntzabad area, people from about six villages had developed schemes of self-supporting for the parish work and also arranged to contribute towards the quota for disadvantaged parishes and towards the Bishop's development fund.<sup>16</sup>

Regarding the funding, the AEFTC has always depended on the diocese, which has received overseas grants for this project. The agricultural sales store is the only AEFTC project which meets its budget self-sufficiently. The RDP and VDP were specific projects for a predetermined length of 11 years which had ceased operations after 1986. The AEFTC got significant support from those projects. If the grants are stopped, very little would remain. This indeed happened in 1993-95 when, because of some inquiries against the new diocesan Bishop and his office staff, overseas grants for projects in Multan were suspended. The AEFTC could no longer work. The sustainability of development projects is a concern of development theory. This applies to the AEFTC as an individual project, but was not a concern of the diocesan administration. Should it be a priority of the diocese, it would give more confidence to the staff to run the project in a more productive way.

In the context of the centralization of development projects in Multan Diocese, local autonomy<sup>17</sup> of the AEFTC is another area which needs immediate attention of the organizers. A high level of centralization has been adopted by the administrators in the

diocese. The choices of activities have been more from the top downwards. This does not match the concern of 'structural change' and 'decentralization' as propagated by both the diocesan Bishop and the ecumenical theology. The rural development debate and recent trends in development theory also includes these areas.

The recent move to have consultations with the village people via a village committee is a positive development which should be broadened in a more realistic way. The staff of the AEFTC should also have greater participation in decision making process at the diocesan level.

Since the diocese has no intention to run development projects on commercial lines, the centre could run as a non-profit making institution. But, keeping in view the challenge of sustainability of development projects which is a major concern of development debate and many funding agencies (this concern was shown during the international consultations between the Church of Pakistan and Mission Partners' Committee), the expenditures incurred could be met by the recipients of the services. There is a challenge to reduce the service charges, administration costs, etc. Though, in the mass rural poverty context, it is not easy to lower subsidies, alternative methods of ensuring sustainability of a project, without external input of money could be explored. The excessive overseas grants create dependency and diminish the local potential for mission and development.

#### 7.4.3 The Health Centre, Stuntzabad

##### Location

The health ministry of Multan Diocese is carried out through a Health Centre based at



Stuntzabad. This was started in the early 1960s by some North American Methodist Missionary nurses.<sup>18</sup>

### Aim

The aim of the Health Centre was to provide medical care to the people of the area.

### Historical Development and Activities

By 1970 it was providing medical care for about 16,000 patients per year (1,300 patients per month).<sup>19</sup> All general patients were treated. Other than delivery and emergency cases for one or two days, no in-patients were taken. This was because of limited facilities. In 1990, the Health Centre was treating males and females in the proportion of 40 per cent and 60 per cent respectively, all patients totaling about 600 per month, only around half the case-load of 20 years previously. The proportion of Christian and Muslim patients was 45:55 per cent. Local villages supplied about 42 per cent of the total patients, and 58 per cent came long distances i.e., more than 20 miles distance (in some cases 50 miles). About 5 per cent were TB cases which were treated on a long term basis for a nominal charge.<sup>20</sup>

The Centre acted as a referral centre for serious cases to be sent to the Sahiwal Christian Hospital (about 50 miles from the Centre) and Nishter Hospital Multan (also 50 miles away in the opposite direction), as vehicle and staff availability allowed. By the mid 1970's the expatriate nurses started going back to their home countries. The number of patients, especially from distant places, dropped because of people's perception of the value of expatriate staff. Their counterparts could not carry out the training and other ministries of the centre. The inadequacy of the services provided from 1975-1985 was linked to

problems in the administration of the centre. During this period people were appointed to administration and medical posts without proper qualifications, resulting in a decline in the reputation of the centre. With some efforts the number of patients treated was raised towards the late 1970s.

In 1980, 7,000 patients visited the centre. With some fluctuations, the centre was treating around 8,000 patients towards the end of the 1980s. In 1988, the person in charge of the centre was also in charge of the AEFTC, the two centres working collaboratively, sharing overheads. From 1988 to 1990 the Health Centre worked on the pattern of the World Health Organization (WHO) and emphasized preventive more than curative medicine. Village Health Work (VHW) was started, covering the areas of training, a preventive health care programme, and a community health care programme. Eleven villages, with a population of about 12,000 people in total, were taken as the target group. In 1992, about 1,400 families (over 8,000 individuals) benefited from the above mentioned Health Centre programmes.<sup>21</sup>

#### Assessment:

The focus of the centre during the 1970s and the mid-1980s was on curative medicine and from 1986 particular emphasis was laid on preventive medicine.

In the process of analysis of the Health Centre we note that firstly, the purpose of the centre was to give medical care to the people of the area. Therefore, it is a key observation that since the departure of the expatriate staff, the centre has covered only 20 per cent of the population's needs for medical treatment- a much lower figure than in the 1960s and



1970s. Over our review period, only for about five years did the centre treat about 1000 patients per month.

There has always been an un-met need for in-patient facilities. Despite the wishes of the local people for a hospital, the diocesan authorities have never tried to develop the centre into a hospital. Visits by national doctors were not adequately arranged. The less preferred practice of treating the patients at home by the nurses and other staff of the centre has not been altered.

A serious evaluation of the centre has not been carried out. After more than three decades of existence, the centre is serving essentially as a dispensary.

A report in 1992 by the new diocesan authorities pointed out that (1) the centre was now overshadowed by other competing services and philosophies; (2) the facilities at the centre were not very advanced, and (3) the medical care provided by nurses did not fulfill the required needs of the people. Despite a certain amount of biased opinion, there is some truth in these views that the facilities at the health centre have remained very limited.

The need for doctors and the provision of medical care at a relatively advanced level were urgent matters which had not been addressed. There are resources available in terms of a building, drugs, vehicles and staff. If it developed into a residential clinic, the centre would run as a small hospital with a section devoted to the preventive care programme. The centre worked as a referral centre in the early 1970s, but the provision of vehicles and their use decreased over the years. A factor in this was the involvement of some key employees in local politics, to the extent that they neglected their work in the medical centre. Consequently, there was a decline in the quality of the referral work which had been a

central feature of the centre's ministry.

The big change over to a preventative medical approach by the centre was partly because of the interest of the new administrator who happened to be a missionary from the Netherlands. This was also in line with the wishes of the Diocesan Bishop who also wanted to include health issues in the process of conscientization. Prior to this emphasis of the Health Centre, the Village Education Development Office had been involved in the process of awareness raising regarding basic health needs. Therefore, some of the new activities of the Health Centre were a repetition what had already been focused on. Nevertheless, emphasis on preventive medical approach was helpful to remind people to stay healthy. As part of the preventive medical approach, around 70 per cent of the target population has benefited from community health programmes of the centre from 1988-1990. (Health Centre's report: 1992). However, the centre needs a better balance between curative and preventive medicine. The need for both types of treatment is great. Because of a low level of literacy, not having access to knowledge about health, and the cultural habit of ignoring the seriousness of illness, there is a great need amongst local people for preventive medicine. On the other hand, with people facing the difficulties of distance from a good hospital, inability to buy expensive medicines and to pay the consultation fees of doctors in the cities, curative medicine has always been a need. The treatment in government-run hospitals is subsidized but generally the poor patients are ignored. They have access to prescriptions but not to the medicine provided by the hospital. The medicines at the disposal of the hospital staff are generally served to selected patients. The original objectives of the clinic included curative medicine as well as basic preventive medical care.



Therefore, a balance between both medical approaches needs to be achieved at the clinic.

As in the case of AEFTC, it is also suggested that in order to match the challenge of sustainability, local resources could be generated to lower the level of subsidies to the Health Centre. In the midst of massive rural poverty, it is not always easy to increase the prescription fee to the patients, therefore, alternative ways to raise income and reduce running expenses could be looked at.

### **7.5 Overall Assessment of Multan Diocese**

The diocese has been successful in many areas of commitment to the poor and the oppressed people. Thousands of villagers are indebted to the Diocesan rural development project for poverty alleviation. The question of dignity of labour, and identity of the poor peasants with the land have also been taken seriously. The infra-structure has developed because of the Diocesan activity. The projects have helped to witness to the Gospel truths of loving and caring for and not exploiting the poor. The land redemption activity empowered the oppressed and helped them in claiming their self-worth. Land redemption is in accordance with land stewardship principles of Leviticus, etc. but the organizers' focus was more on humanitarian concerns. The concern of the diocese for stewardship of the resources and the self-help emphasis fits in with the criteria of both ecumenical theology of development and of current development theory.

Relatively rich parishes supported the poor parishes towards their quota to the diocese.

About 20 per cent of parishes supported the less advantaged parishes. There has been an

awareness of the need to look after widows and orphans . About 20 per cent of the parishes run organized programmes in this regard. This fits in with the New Testament criterion of charity (e.g. 2 Cor 8).

Compared with the development activities of the state, however, the diocese has achieved a better record in directly meeting the needs of rural people. The concrete facilities provided to the rural people through interest-free loans, land-leveling, use of tractors on charges against only the costs involved. This helped the farmers but the question of the sustainability was not addressed by the department. The provision of tube-wells as joint ownership, and above all guidance and awareness are the areas where the diocese in proportion to its resources, has done a better job than the state. With regard to agricultural development, the development of livestock was not a priority in the diocese. There were some efforts at local village level, but at the Diocesan level the projection in this regard was minimal.

The major areas of ecumenical concern are structural change, empowerment of the poor, justice and peace, and dialogue with people of other faiths. When we evaluate the performance of Multan Diocese we note that much had been said in all these four areas.

The Diocesan Bishop and some of his key colleagues (mostly lay-employees), were consistent in propagating the vision of ecumenical theology of development that the church has to combat poverty in order to bring about peace and justice. The process adopted in this regard reflected secular trends which is typical of the ecumenical movement but this did not match the aspirations of the local people, who generally speaking, tend to be conservative in their understanding of religion and the social aspects of life.



Participation of all people (including an equal number of women members in the diocesan council) was encouraged. But in actual effect, the long-lasting consequences of this concern are very limited. It has not rooted well.

Local autonomy is a concern of both the ecumenical movement as well as part of the rural development debate. The diocese worked in a centralized, top downwards way which was a hindrance to establishing decentralized development.

Regarding the concerns of current development theory, the diocese met some of its targets as stated above in the area of poverty alleviation. The number of the poor in the target villages below the absolute poverty line has decreased. The other related issues of increasing job opportunities, organizational accountability to people and less unequal income distribution remain unanswered questions.

The concerns of the rural development debate are also relevant in the area of the continuing vulnerability of the rural poor and demand a strategy of decentralization, people's participation, and equity at all levels by putting the poor first. The concerns of the diocese apparently were similar but in terms of the actual impact of the development projects, they fall short in terms of empirical results.

## **7.6 Conclusions**

On the basis of the overall assessment of the development projects of Multan Diocese, the following are some conclusions which need some attention:

The Bishop of Multan has been a very strong personality. His concerns for development were externally originated because of his links with the WCC, but he was equally enthusiastic in his vision and work. The motivating power of conscientization and related

factors had some validity but generally speaking both the language and implementation of the whole process was externally originated and fell short of its goals. The Bishop of Multan's involvement in conscientization also persuaded him to be critical of all other dioceses including Hyderabad for their mission theology. This created a polarized situation and in a way pushed Bishop Samuel to a lone, if not aloof, situation. Bishop Samuel and his colleagues overlooked local forms of conscientization which have been taking place in the region much before the ecumenical movement. The local forms of conscientization include a great sense of belonging to the homeland, despite the sense of competitive spirit there has been a tradition of brotherhood among family at large; thus leading to sharing of resources, a natural commitment for nation-building and a sense of struggle for liberation from enemy and exploiter. The value of education has also been among people long before the conscientization movement. They also overlooked the wholistic aspects of the evangelical theology of development which Hyderabad Diocese was partly manifesting in its development activity. Bishop Samuel's role to bridge the polarization of different trends in the Church of Pakistan has not been as vital as it could have been. This was because of his strong commitment for ecumenism which has legitimacy for some but in the wider interest of development activity of the Church of Pakistan, it falls short of success.

The process of conscientization raised very high level of expectations. One area of concern is the match between the whole rhetoric of 'participation', which the Bishop of Multan projected, and the 'centralized administration of the diocesan institutions'. In the feudal and oppressive national context of Pakistan, it was good to have someone professing non-authoritarianism but this was not manifested in the diocesan administration.



Because of the sole emphasis on conscientization, Bishop Samuel ended up with an approach which was not fully wholistic. He, under the influence of CCDP, adopted a liberal ecumenical theology of mission and development. We have already identified that ecumenical theology of mission has not shown progress over the last about 25 years.(see. p.88). They have missed the significance of the transcendental power of God in Christ and people's encounter with that. The ecumenical theology's emphasis on social development of people was manifested in Bishop Samuel's practice which is not fully wholistic because in the light of the Biblical accounts, all four areas i.e., spiritual, physical, social and mental, of humans are to be addressed to facilitate their development of whole persons.

Externally funded project-based development activity claiming to be a missionary theological approach raises the question of the motivation of local Pakistani Christians to be involved in development and reaching out. This research has observed a very low level of motivation among the Punjabi Christians, generally speaking. The ecumenical emphasis, which does not encourage traditional mission activity, of Multan diocese has added to this trend.

In the context of Multan diocesan concern for structural change and empowerment of the poor, a very high level of expectation was desired both on the administration and people's side. In a rural structure, change is a strange word. So it did not happen. People also expected a kind of change in the diocesan administration which did not happen. This created disappointment in the diocesan circles.

What we conclude from the analysis of the development projects of the Multan Diocese, is this that there was not a large short coming on the part of development activity by Bishop

Samuel and his colleagues. It was the unsuitability of the model which they adopted, without any significant adaptation and also ignoring the wholistic aspect of Christian mission, which brought few results for Bishop Samuel and his colleagues. What was ignored on the part of Bishop Samuel was that what Multan Diocese was doing was accepted by evangelicals especially after the Wheaton Conference in 1983.(see.p.97). One should note that after 1983, the evangelicals have developed a much broader concept of wholism which at first instance integrated 'proclamation' and 'social action' and at second professed mission as not just doing evangelism and some social work but affecting the whole society. (see.p.103-104). Bishop Samuel showed high level of commitment to social action but ignored the role of proclamation in the mission of the Church, and thus gave a low profile to the transcendental aspect of faith which the counter part theology (evangelicalism) recognized.

In the midst of the challenge of the convergence of polarized theological positions, one would think that the divide was a part of externally influenced theology. The personal, pride and ego of the diocesan leaders giving the impression of cultural leadership, added to the externally influenced divisions among the dioceses.

Multan Diocese, with its potential resources in terms of leadership, natural resources and stable Christian communities, could play a greater role to bridge the gap between polarization of thought and practice in the Church of Pakistan.



## Chapter Seven: Endnotes

<sup>1</sup> Bishop Samuel's theological concerns created a gap between him and many of his clergy. This was partly because of the fact that most of his clergy and many people in the Multan District generally speaking have a conservative background and upbringing. This created disappointment on both sides which is a weakness of an externally originated theological conviction.

<sup>2</sup> Eighty people from different professions and backgrounds were interviewed formally or informally within and outside the diocese in this regard. This analysis depends partly on the analysis based on those interviews and other factors considered in this connection.

<sup>3</sup> Peter Batchelor: (1993), "People in Rural Development"; Carlisle: The Paternoster Press. p.9.

<sup>4</sup> op.cit., p.12.

<sup>5</sup> Bishop Samuel's last address to the Diocesan Council as the Diocesan Bishop in 1990.

<sup>6</sup> The objectives of development activity in Multan diocese were Poverty alleviation, Liberation, Empowerment, and Peace and Justice Reports of the different departments, episcopal letters of the Diocesan Bishop, the Diocesan newsletter and the Author's interviews with the staff of different departments show that the cited issues were a priority in Multan diocese.

Bishop Samuel quoted a covenant of the Youth in 1981 to encourage the Young people to be committed to ecumenical structural change in society. That covenant reads:

The Youth pledge to work for the kingdom of God on earth where there will be no hunger, hatred, ignorance, fear and oppression. People will find peace, love, justice and freedom...

The Bishop further stated:

For me and all the Church, it is a matter of great pleasure that our Youth have pure and great determination to follow Jesus' mission that they will restructure the Church and Society. (Diocesan Council 1981, Translation from Urdu).

<sup>7</sup> Interview with Daniel Chaudry, director of the AEFTC in 1991. Also mentioned in the report of the AEFTC to Diocesan Council, 1991.

<sup>8</sup> The Christian villages around Stuntzabad where most people have their membership with the Multan Diocese of the Church of Pakistan.

<sup>9</sup> These figures are based on AEFTC & Health Care Centre, Stuntzabad's report published for the

Diocesan Council for 1990.

<sup>10</sup> These villages were established as Christian settlements on socio-economic and also religious grounds during the early decades of the 20th Century. This was the time when settlements were establishment generally for new settlers of different ethnic and religious communities in the Punjab. These villages were started as exclusively Christian villages. They are still predominantly Christian villages.

<sup>11</sup> The information regarding Stuntzabad, the main village, is based on author's surveys. The information regarding villages in periphery is based on the interviews with the staff of the AEFTC, Agricultural store, Health Centre, the Diocesan Schools and other employees of the Diocese. The statistics included in table 7.1 are a result of calculations based on the information received from the mentioned areas and people.

<sup>12</sup> The impact of the AEFTC is calculated on the basis of analysis of the information received from questionnaires circulated and received accordingly.

<sup>13</sup> The village life in Pakistan is very simple. Many people in the rural areas as well in the urban dwellings do not give adequate attention to basic health ,hygiene, nutrition and general living conditions.

<sup>14</sup> "May God take you to the courts to be punished", is a translation of a local expression stating the long procedures adopted by the civil courts in Pakistan. This particularly applies to the land disputes. After a favourable decision by a civil court, it is still complicated and very difficult to have the possession of a disputed land. It is more difficult if the opponent is an influential person.

<sup>15</sup> The money lenders exploited many farmers of Chak 26M and later on took most of their land in their control against heavy loans. The loans taken against the crops and land got accumulated. The diocese helped the farmers of Chak 26M with loans to be returned against easy and feasible installments, to get their lands released their lands from the money lenders.

The diocese also set up a sub-office of the AEFTC to help the villagers to have easy access to seeds, fertilizer and tractor-hire, etc. The AEFTC also worked as a cooperative by way of buying the cotton and sugarcane at the village to give maximum revenue to the farmers.

All this activity gave new worth and identity to the poor farmers of that village and helped them to have more confidence in the Church.

<sup>16</sup> The parishes with less resources were linked with those parishes who had surplus resources. This developed mutual relationship and sense of belonging to each other among the rural people of Mutlan. Specific amounts of money were sent to the Bishop's development fund also.

<sup>17</sup> Local autonomy and sustainability of development projects are a great issue in both secular and religious development debate as raised in chapters 2,3 of the study. In the socio-political context of Pakistan, it is a challenge for the Church of Pakistan to follow a non-authoritarian and decentralized way of administration. Thus, giving more freedom of choice and work to its units.



<sup>18</sup> During the 1960s agriculture, education, adult education and health service were pioneered by some North American Missionaries in Multan, Karachi and Raiwind. These were the areas where Methodist Missionaries' work was established in line with the comity arrangements of different mission boards.

<sup>19</sup> Health Centre's report to the Diocesan Council in 1974.

<sup>20</sup> This figure was of those patients who were very poor and could not afford to pay their bills. The centre treated and charged them very nominal amounts. Many of them were non-Christians.

<sup>21</sup> Health Centre's report to the Diocesan Council in 1993.

## **CHAPTER EIGHT**

### **A CRITICAL ANALYSIS OF DEVELOPMENT ACTIVITY IN HYDERABAD DIOCESE**

#### **8.1 The Objective**

The object of this chapter, in the criteria of analysis developed in the preceding chapters from mainly theology of evangelization, is to analyze development activity of Hyderabad Diocese. This along with the analysis of the development activity of Multan Diocese will help to suggest a more adequate theology of development for the Church of Pakistan.

#### **8.2 Selection of Case-study Projects and Criteria for Analyses**

##### **8.2.1 Selection of Development projects**

The key projects selected for study in Hyderabad Diocese are Evangelization as the overall motivating theological activity, Khipro Christian Community Centre (an agricultural / community development project) and Kunri Christian Hospital as two development projects. This selection parallels the examination of projects of conscientization, agriculture, and medical care in Multan Diocese. The evaluation of the development work in Hyderabad Diocese on the basis of their performance in these three projects is in accordance with the criteria laid down in the preceding chapter.

Sind has been a mission field of Church Missionary Society since the mid-19th Century. But evangelization in its recent form to focus on tribal people to share with them the gospel message of salvation of individuals and lead them to be convicted of their sin and accept



Jesus as the only Saviour, has been in practice in Hyderabad since the early 1960s under the leadership of Bishop Bashir Jiwan in his different roles as an ordained minister. Evangelization has not been a departmental or a project based activity but understood both as a means and the goal of development activity in Hyderabad. Therefore, it is given the first place in our analysis.

Khipro Christian Community Centre is the only agricultural project of its kind in the diocese. On the other hand, Kunri Christian Hospital is not the only health care project in the diocese, although it is the only major hospital.

#### 8.2.2 Criteria of analysis

In Pakistan, much depends on the leadership in key positions. This is also true of Hyderabad Diocese. The diocesan Bishop and his immediate colleagues have had great influence on the work of the diocese. There are twenty three clergy, thirteen evangelists and thirty expatriate missionaries, from different overseas churches and mission bodies, working in different parishes and projects in the diocese.<sup>1</sup> The primary objective of development activity is seen as Evangelization. Care for the oppressed and their socio-economic uplift were primarily considered as a component of evangelism.

We note that the theological position of the diocesan Bishop over the years has been to work on the lines of the evangelical theological discourse characteristic of the Lausanne Movement which broadly corresponds with the 'transformation' model of mission. The Lausanne movement since 1974 has clearly highlighted social concern as a part of the mission of the Church and particularly since the Manila Conference in 1989 a more vivid

expression of integration of proclamation and social concern has been maintained. The Manila Manifesto of LCWE reads as:

Jesus not only proclaimed the kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called to today to a similar integration of words and deeds.<sup>2</sup>

Bishop Jiwan's thought has been influenced by these consultations, so he keeps his commitment to evangelization in terms of proclamation and yet he is also committed to the socio-economic development. Some of his missionaries have described some projects as if they are working for a wholistic mission, but in actual fact the motivation is more on a non-wholistic line. Their approach is somewhat closer to church-growth model of wholism.

The problem of sin in humanity is considered the root cause of all under-development by most evangelicals because due to the fall all humans are selfish and want to get glory for their name only. They are not ready to share what they have with others. Excessive levels of consumption are a result of greed. The atonement for human sin exclusively by Jesus Christ is at the heart of the evangelical theology of development (see p.91).

There is some diversity within the evangelical approach to mission, which is defined as proclamation by some evangelical theologians and transformation by others (see p.94).

Therefore, these evangelical understandings of development, with some reference to Current Development Theory and the Rural Development Debate, provide the criteria for our review. The time period for this research is from 1970-1990 but in the case of Hyderabad, because of its creation out of Karachi Diocese only in 1980, the main time period is restricted to 1980-1990.



### **8.3 Case-study projects of Hyderabad Diocese**

#### **8.3.1 Evangelization**

This section will cover a review of the diocesan philosophy of evangelization in the regional context, methodology and its effect on development projects. The inputs and outputs, effects and impact of evangelization shall be weighed with regard to the impact of the Church in the region.

##### Philosophy and Methodology in the context

Long before its creation as a diocese in 1980, the present Hyderabad diocesan leadership was committed to accept the challenge of evangelization. The commitment to evangelization is partly because of the presence of Hindu and Animist Tribal Communities<sup>3</sup> in Sind which number about 1,000,000. This is about one third of the total number of Hindus in Pakistan. Among the tribals, Kohlis, Bhils and Megwars are the main groups. They are extremely oppressed groups in terms of their socio-economic situations; they are especially exploited by the landlords of the area. Most of them work as Haris. They are very vulnerable to poverty and live as semi-nomadic communities throughout Sind. In 1973 there was less than 1 per cent literacy among them. The figures have not changed much after 20 years. Their way of life includes idolatry, superstition and traditional religious customs. They were politically and economically victimized and were despised mainly by the majority group, the Muslims, because of their primitive life style and paganism. This is the context in which the Hyderabad Diocese developed its evangelistic ministry under the leadership of Bishop Bashir Jiwan and his colleagues.

Bashir Jiwan had worked in the area since 1963, first as a pastor, then Bishop of Karachi's commissary for evangelism in Sind from 1973 and as diocesan Bishop since 1981. Although our review is from 1980 to 1990, reference will be made to some aspects of the experience before and since.

Rev. John Rawat, a senior pastor in the diocese, describing evangelism in diocese wrote:

The Diocese of Hyderabad is an evangelistic project in itself.<sup>4</sup>

The philosophy of evangelization was to evangelize directly i.e., by proclamation of the Gospel in the power of the Holy Spirit to help people repent of their sin and be converted to Christ. Bishop Jiwan giving an overview of his diocese wrote in 1989:

We share the Good News of Jesus throughout the Diocese, in the city and village, to Punjabis, Kholis, to all who wish to listen. The Holy Spirit convicts many of their sin, and brings them to faith in the Saviour.<sup>5</sup>

Unity, self-reliance and the promotion of the Gospel were taken as the objectives of any activity of the diocese including evangelization.<sup>6</sup> Development projects were considered to be a means of evangelization. The diocesan Bishop said:

We evangelize them directly who have not heard the Gospel message and indirectly through our different development projects.<sup>7</sup>

The purpose of evangelization was expressed as achieving a just and peaceful society through showing concern for the oppressed communities. Thus the Bishop stated:

Our involvement is not only to share the Gospel verbally but to love and express our concern... with prayer and faith in Him (God), we hope to build a just and peaceful society.<sup>8</sup>

These recent views about evangelization with a broader purpose of peace and justice are a significant development of his early view which he expressed while speaking at the



international consultation of the Church of Pakistan in 1975. He has already been quoted as saying that Christ's main concern for human beings is a spiritual one. (see p.234).

The open door for evangelistic work among Hindu tribes was considered a great challenge by pastors and evangelists in the early 1970s. Earnest prayer and love were described as basic needs in the philosophy of evangelization. The fulfillment of the Great Commission of Christ to reconcile the lost world to God was understood as the mainspring of evangelization. Rev. Chaggan John said in 1973:

The aim of our evangelistic effort is that there will be reconciliation between God and man. According to the command of Jesus Christ we should make people disciples of Christ.<sup>9</sup>

This historical concern, by the leaders of the diocese, of evangelization as to end with a reconciliation of humans to God carries a connotation of 'salvation of the lost' which by definition is soul saving approach. Discipling people after their conversion to Christ was among the aims of evangelization in the diocese. To establish an indigenous church comprising tribal people was envisaged as the goal of evangelization.<sup>10</sup>

The opportunities for evangelization included the openness of Hindu tribal people with a challenge to meet the socio-economic needs of both tribals and others in the light of the Gospel. Bashir Jiwan, as moderator's commissary, in 1981 described the situation as follows:

In view of tremendous response to the Gospel by the tribal people of Hindu background, there is a need for socio-economic programmes and development of leadership for pastoral care and propagation of the Gospel. We believe that Christians are to express the Gospel of God's love and reconciliation through both word and deed.<sup>11</sup>

By word and deed Jiwan meant that the Church should include the proclamation of the

Gospel and social action in the evangelistic and pastoral ministries respectively. There is currently a significant emphasis on the development, both spiritual and physical, of existing Christians, both Tribals and Punjabis.

The method of evangelization included proclamation of the Gospel by music, story telling, drama, worship, healing, and straight forward preaching. This was begun by Karachi Diocese with a staff of three pastors, one missionary and one evangelist working in the future Hyderabad diocesan area in 1963. By 1981, there were eleven pastors, eleven missionaries and thirteen evangelists on the staff of the new diocese. In 1990, there were twenty three pastors, thirty missionaries and thirteen evangelists in the diocese.

### Output and effects

The output of evangelization in Hyderabad Diocese is ten new churches , two new hostels, four day-care centres and six village schools since 1981. Since 1963 there have been about 13,000 converts from tribal people to Christ in Hyderabad Diocese. Since 1973 to the present there have been an average of 500 baptisms each year mainly amongst tribal people.<sup>12</sup> The main impact of the Church's programme has been evangelistic. Tribal leadership is growing in the diocese. The diocese is greatly concerned about the spiritual development of those recently baptized. The ideal is that they should provide the basis for a further local, parish-rooted expansion of evangelism.

### Assessment of Evangelization

It was noted that Bashir Jiwan and his colleagues, both nationals and expatriate missionaries showed great concern for evangelizing the Hindu tribal people and were



successful in many areas of their concerns.

On the basis of the aims defined by the organizers, evangelism is their main purpose of existence and therefore, the scale and quality of conversion and nurturing are the main criteria of relevance.

A major feature is the methodology of evangelization and social action. The overall thrust on 'winning souls' is over-emphasized at the expense of follow-up and establishing local groups. It is significant that landlords are not troubled by conversions of tribal people, so long as these conversions do not have any implications for social change in their areas. The nomadic life style of tribal people may be another reason for not creating permanent Christian communities, while inter-tribal cultural barriers have been in the way of establishing heterogeneous Christian groups. This is a significant observation that Donald McGavran's strong influence has been on the church growth strategies of the diocese during the 1970s via the leaders of the time. This influence was seen when it was decided in 1973 to assign evangelists particular duties for a particular tribe without anything to do with Punjabi Christians. This approach affects the relationship of these two groups to the present day. The difference of opinion regarding the Homogenous Unit Principle,(HUP)<sup>13</sup> which seeks to address a specific ethnic or other group separately to the extent of maintaining them separately after conversions, between some nationals including the diocesan Bishop and some leading missionaries was noted. But this difference was insignificant as Bishop Jiwan did not oppose the HUP principle. He only alerted the opinion of his colleagues and shared his views to avoid the danger of keeping the tribes too far away from one another.

Regarding Bishop Jiwan's approach to evangelization in terms of its wholistic emphasis

we noted him saying, "we want to preach the Gospel in words and deed". It appears as if he takes evangelization and social action as integral parts of Church's mission to the world. But his emphasis on proclamation leading to conversions weakens the post-Manila approach of wholistic mission which seeks a fuller integration of proclamation and social action without giving either special consideration. It also affects the morale of many pastors and church workers who come under pressure to go out of their way to report on their annual conversions. Though many evangelists (nationals and expatriates) evangelized enthusiastically, yet it gave the impression as if they were doing it to please the diocesan authorities and the sending agencies in the case of missionaries. Wholistic mission should increase the momentum of Church growth but with specialization in 'the various components' of the ministry of the Church. Because by definition, the focus of wholistic mission is on wholeness of the Church's ministry including church growth (not necessarily in numerical form but also in the form of maturity of the believers), it is natural to expect a more mature participation of the Church in the physical realities of people's lives.

With regard to the concentration paid to this understanding that the purpose of the creation of the diocese was evangelization, it is noted that it undermines and overlooks the other aspects of church life e.g., witness, worship, celebration of sacraments, Christian nurture, etc. This is particularly relevant in the context of the historical background of the diocese. The Anglican Church has a strong tradition of evangelization but the continuing celebration of sacraments and other worshipping elements of the church are equally important. It should be noted that New Testament Church preached the Gospel (involvement in evangelization) message but maintained a very high profile of worship and witness. This tradition has been kept by many churches in history. Therefore, this understanding of the



senior leaders of the diocese that Hyderabad Diocese's sole focus on evangelization is legitimate, does not find full support from either the New Testament and/or the Church in history.

In continuing the review of evangelization, we noted that the big offices and institutions, expensive vehicles and big houses of the diocesan leaders, are seen as a hindrance to evangelization by lay people. They create a gap between the leaders and the people. It also gives the impression that evangelization is a profession like any other job. Regarding the need for prestigious vehicles, it is significant to note that Tando Allahyar deanery, which had the least number of expatriate missionaries and vehicles, had gained more conversions than any other deanery of the diocese. The pastors of this deanery reached the tribal people on motorcycles, bicycles and public transport. The joint effort of both Punjabi and Tribal pastors is the main factor which has produced a large number of converts in this deanery.

As with any other project in the diocese, issues related to decentralization of parishes to plan and implement evangelization, and self-reliance in terms of parish-based evangelism and the role of women in the mission need greater attention.

The Church's mission to the poor to stand with them in their struggle for civil rights and other socio-political and economic benefits and entitlements is a concern of those evangelicals who are committed to a wholistic mission on the line of Kingdom model (see p.104). Hyderabad Diocese's polarization on soul winning evangelization with a partial attention to social action undermines the potential for a broader wholistic evangelical theology of development with more sustainable evangelism.

The supportive role of other dioceses of the Church of Pakistan has been minimal. It appeared as if the diocese was alone in the mission field in Sind. It raises the question why

the other dioceses were not supportive. The minimal support of other dioceses can be explained by saying that it was because of the distance, culture and language barriers . But in actual fact it stands as a weakness of Hyderabad Diocese in developing the interest of other dioceses for evangelization in Sind. There is also a lack of mission-mindedness of the Church of Pakistan as a whole.

It is noted that the diocesan Bishop has emphasized self- reliance, the improved role of women and decentralization since the Diocesan Council in 1991 which is a positive development towards a kind of wholism. This new emphasis in itself is a criticism of his past work. These concerns were missing in his ministry and that of the diocese for about three decades. Though activities in the area of physical development had been carried out, the concept of the mission of the church has been diminished to one aspect by concentrating on evangelization especially when development projects were also considered as means of evangelization. This undermined the place of development in mission which was felt by some diocesan staff.<sup>14</sup>

It is also noted that because of the diocesan emphasis on conversions the 'prophetic role' of the church, which addresses the social injustice within and outside the Church, did not have a significant profile in the diocese.

We note that there is a potential in the Christian message of salvation for a natural commitment to social action which by definition is 'wholism'. The Christian message of salvation focuses on God's love for all human beings. The Church has a calling to manifest God's love in practice of the golden rule of 'love your neighbour as yourself'. This attitude of manifesting God's love leads to upholding human worth which demands social justice in society. All this leads Christians to feel committed to wholistic mission which addresses



men and women in the practical conditions of life.

While committing itself to evangelize and doing social work by way of running development projects and, in the midst of feudal landlord's culture, upholding the worth of tribal people, Hyderabad Diocese has partially manifested wholistic mission. Hyderabad Diocese, in aiming at evangelization (giving primacy to proclamation), has achieved some good results in material development. This challenges Hyderabad Diocese to commit itself to a fully wholistic mission. It has been noted (see p.108) that there has been great development in evangelical theology to manifest a wider potential for social action.

Finally, we also noted that the evangelists of the Hyderabad Diocese including Bishop Jiwan worked with vision and commitment. The weaknesses identified above were mainly because of the external aspect of his theological approach to evangelism and development which is a basic demerit and needs to be eliminated in order to have an indigenous theological discourse. We now turn to examine the development work of the diocese through its large institutions. The first is Khipro Christian Community Centre.

### 8.3.2 Khipro Christian Community Centre:

#### Introduction: the agricultural activities

Khipro Christian Community Centre (KCCC) was started in 1980 as a result of the diocesan Bishop's vision of establishing centres in rural Sind to meet the socio-economic and spiritual needs of poor people living close to Khipro and the surrounding areas. Khipro is a small municipality <sup>15</sup> with about 20,000 people about 130 miles from Hyderabad, the diocesan headquarters. The organizers included John Self a CMS missionary who described the centre as an establishment to serve a rural area in order to meet people's

needs and to offer a ministry in Christ's name on a wholistic model working in agriculture and community development, education, primary health care and church planting simultaneously.<sup>16</sup> The purpose of the centre was described to act as a focus for Christian witness in the area. (Philip James).<sup>17</sup> The project aimed to provide Christian witness by way of identifying with the poor and the oppressed in their need. It also included a 'Ministry of Mediation'<sup>18</sup> between the sharecroppers and the landlords as an aim of the centre. There were some incidents when the staff of the centre approached the landlords to resolve some of the disputes between the landlord and the sharecropper. These disputes were developed mostly on the basis of some misunderstanding. Occasionally in serious cases the help from the local civil administration was sought by the staff of KCCC. Because of the exploitative system, it is very difficult for the Haris to have this kind of assistance by the civil administration, which the expatriate staff of the centre was able to have. It would not be possible even for the national staff of the centre to get such action done, because the nationals are vulnerable to the consequences of a mediatory role between the sharecroppers and the influential landlords. In the context of the strong hold of the feudal landlord, was it worthwhile to have such an ambitious aim which would make the presence of missionaries necessary?

The project was started with the purchase of 32 acres of land two miles away from Khipro. The purchase of land for a farm was for some financial support to run the centre on a self-supporting basis. As the land was neglected it was purchased for a very low price.<sup>19</sup> The people involved in the project were new believers from semi-nomadic groups with a Hindu background. In addition to the nomadic group, there were 16 Punjabi Christian families in the town, eight of which belonged to the Church of Pakistan. Six of them worked as street



sweepers. There was no frequent meeting or contact between the Christians in the town and at the centre.

The agrarian structure of KCCC was in accordance with the existing practice of hiring the farm workers on long term basis to share the costs and crops equally against the labour provided by them. Three farmers who were converted Hindus worked as sharecroppers at the centre. The centre changed the nature of sharecroppers' tenancy imposed by the local landlord.<sup>20</sup> No loan was raised against the sharecroppers; they were accorded respect and dignity by working for better prospects at the centre's farm. The centre made sure that the existing loans against the Haris from their previous landlords were paid before they would join the centre to work. In many cases, the other relatives took responsibility for paying the debts and freed them. And in some cases very small amounts were due which the centre arranged to pay and were deducted from the first coming harvest. Compared with the exploitative situations of many of their counterparts working for landlords, they feel much comfort. This basic difference of treatment of these Haris, as they are called, is a point of Christian witness in the area, as well as being in line with secular development theory.<sup>21</sup>

The Haris and others living on the premises of the KCCC do not own the land, it is diocesan property. Yet the difference in treatment of them by the diocese has given them the feeling that they are working on their own farm. The agreement of work is open ended. There is no restriction of the length of stay at the farm. They are compensated for the improvement of the land and other positive outputs at the farm. As long there is no irregularity in terms of work, money is handed over for the purchase of seeds, etc., the reputation of the centre is maintained, and general behaviour is satisfactory, the centre does not dismiss the farm workers or others on the centre. In some serious cases the Haris were

dismissed in 1991. In the event of dismissal, proper consideration was given to what they deserved.

The purchase of the land was also a good investment by the Church. It was neglected land, appearing barren and full of thorns and thistles. The hard work of the team at the centre has turned it into fertile land; the value of the land has grown greatly. People around are impressed by the managing skills and commitment of the Christian team which included expatriate missionaries who supervised the project and local Christians. The farm produces major crops like wheat, cotton and sugarcane; and also fruits including a major crop of banana.

These crops are a low price source of food for the hostel and food and cash for the families living at the centre. Half of the wheat crop goes to the Haris. 10 per cent is kept for the seed for next crop and the remaining 40 per cent is given on credit to the residents of the centre and the hostel against easy installments deducted from their salaries.

All 12 families<sup>22</sup> at the centre are employees of the diocese. They work together as a team but differ in their commitment to and understanding of their work, e.g. the level of commitment and understanding of the local clergyman, who has been a Christian longer than others at the centre and has more school education comparatively, is greater than his other colleagues who are also tribal converts at the centre. The diocese has shown great confidence in the local clergyman and gave him administrative responsibilities of the centre on top of his pastoral work.

In the same way the assistant Pastor who is a Punjabi and also works as an assistant to the director of the project (an expatriate missionary) has greater commitment and understanding of the work due to his long stay at the centre.



### Boys Hostel and Primary School

There is a Sindhi-medium primary school for boys and girls for everybody, and a boys' hostel for Christians run by the KCCC. There are 60 students in the school, 41 of them come from the boys hostel. Fifty rupees per month are charged as school fee. The hostel fee for boys is only Rs. 200 per year. The major expenses of the hostel and the school are met by grants from KNL. The farm at the centre contributes low priced fruits, vegetables and wheat for the hostel.

Although the school is run with limited facilities like building, furniture and trained staff, etc., yet the academic results are good. Most of the Christian boys proceed to a diocesan school at Mirpur Khas and carry on their education. We should note that the general education standard at the state-run primary school is very poor. This is particularly true for the interior of Sind where most of the educational facilities in the areas of building and staff is exhausted by the landlords. There was a report in some daily newspapers during the early 1990s, that thousands of primary school buildings were in use by the landlords for keeping their cattle. In the same way in many cases school teachers are asked to do private teaching or other petty jobs in the landlords' houses. All this, along with many other alarming factors lowers the morale of those involved in teaching and administering primary schools in Pakistan.

### Health Centre

The Health Centre at KCCC was started in 1985. It mainly treats TB patients, with EPI

Immunization and general patient care on a small scale. The centre opens two days a week for the out-patients and the rest of the week for tests, etc. Both Muslim and Tribal people benefit from the health centre. The percentage of them is 20 and 80 respectively. In view of the level of poverty of the TB patients, only 20 per cent of the cost is charged to them. This is in line with the policy of the diocesan medical board.<sup>23</sup> There is a very high TB rate among the tribal and other people in rural Sind. Almost 50 per cent of the tested cases are TB patients. The main causes of TB are malnutrition, poor hygiene and medical malpractice by qualified physicians. With a staff of six, the centre treated some 160-170 patients per week in the mid-1980s. The current number of patients treated per week is about 500.

The evangelistic aspect of the health centre includes a display of Christian pictures, and a gospel message preached once during out-patients day. A conscious effort is made to maintain a Christian ethos at the centre. The running expenditures of the centre are met by the Medical Board of the diocese as the centre raises only 20 per cent of the direct costs of the treatment of TB cases and nothing towards the management and other overhead costs to building maintenance, vehicles, etc.

### Khipro Parish

Khipro was made a Parish in the mid- 1980s, and the construction of the building of the Church of the Reconciliation<sup>24</sup> gave the local Christians more confidence with respect to both the diocese and the surrounding area. This was the first church built in an area 50 kilometres across. Twenty five families are members of Khipro parish. About 80 people regularly worship in this church. Eight families living in the town worship in a house in the



town. The pastor takes a service for them there. The excuse for having a separate service in the town other than one in the Church at the KCCC is apparently the distance but the actual reason is the resistance to mix with the tribal congregations at the centre. Our observation is that this has a historical background . The Homogenous Unit Principle adopted in evangelization of the tribal people is a major factor resulting into the separation of the Punjabi and the Tribal Christians.

From 1985-1989 only part of the salary of the pastor was met by the parishioners. From 1989 to 1995 a substantial part came from the parish. Since January 1996 the parish is self-supporting and contributes to the diocesan quota, the local allowances of the pastor, and salaries of two of the servants of the Church.<sup>25</sup> The pastor is a tribal convert. It is obvious from his zeal in his work, the efforts he puts into preparation of his sermons and the time to visit the sick and needy people of his parish, that he is committed to worship, fellowship, witness and evangelism at the parish. He has been working closely with the director of the KCCC. From 1995 he has been appointed as the director of KCCC.

### Assessment of KCCC

We should note that the basic idea to develop an institutional farm in a remote area was funded by an overseas grant. This is seen by some as just another addition to the expatriate influence in the diocese. The diocesan Bishop's vision underlay the project but the dream became a reality only because of the work and presence of a leading missionary.<sup>26</sup> It is noted that many diocesan staff still want some leading missionaries to return to Pakistan. The presence of expatriate missionaries in the interior of Sind living in the simple conditions raises questions in the minds of many local non-Christians mainly the Muslims.

Many non-Christians in Khipro District are aware of the Christian Mission and also that the missionaries leave their homelands where they have better living facilities in order to work among the sick, suffering and the poor people. What they fear is that missionaries come to convert people to Christianity.

The basic idea of establishing a centre like this does not accord fully with the understanding of the mission of the early church, where Christians would go into the world instead of separating themselves institutionally, creating a ghetto mentality. The Great Commission is a model for Christian mission (Matt 28:19-20).

The administrative arrangements in the early 1990s were not much different from those at the inception of the Centre. It was controlled by the Diocesan Head Office and a missionary couple was in charge of the centre. So the concern of Rural Development Theory with local autonomy has not yet been addressed.

The Church all over the world is working as universal fellowship of Christian believers; this family is a form of supra-racial internationalism. There is a great strength in the universal fellowship and the missionary experience for the believers themselves. But currently there is a concern about two aspects of the mission and the fellowship of the Church; a) evangelism, and b) the effect on the confidence of the believers in a minority situation. The Church in Pakistan is in a minority and poverty situation. The poverty of both its own members and non-members is a challenge for the mission of the Church. Evangelizing the communities around as well as preserving the faith of the members are delicate tasks. The centre and the diocese need to consider the two-fold current concern (mentioned above) pragmatically.

Because of inflation, the budget of the centre rises and dependence on overseas grants is



even greater than before. The Farm and the Parish are self-supporting, but the Health Centre , Boys Hostel and the Primary School are dependent on grants from the Medical Board of the Diocese and KNH through the diocesan office. There is an irrigation system. But in case of low yields at the farm because of weather conditions, etc., (to heavy rains or floods) the diocese comes to help. In 1992 the diocese helped the Haris at the centre with 50 per cent of subsidies because of poor crops. The income of the farm is kept for next year's expenditures. Cotton is always sold but wheat is kept at the farm and is sold to the people of the centre.

As KCCC is working for more than one sector of the diocese, different committees and boards oversee and approve different activities. For example the TB clinic is linked with Kunri Christian Hospital, the hostel and school are linked with the education work, and the parish (Church building and the pastor) comes under the pastoral ministry of the diocese. The farm is the only independent activity of the KCCC. Its not always easy for the organizers of KCCC to relate to the different departments of the diocese. For example any decision about medical, development, or evangelization activities to be implemented by the KCCC needs to be incorporated in the diocesan plans.

In practice this has proved a setback. Although the KCCC may be a successful project in terms of reaching the tribal people and maintaining a Christian witness in the interior of Sind, it has not done much to overcome the conflict between the Punjabi and Tribal Christians within the parish and in the diocese, which is a very significant issue in terms of the future of the diocese.

The KCCC has faced personnel problems most of the time. Finding staff is a general

problem for the diocese. More consultation with other dioceses, development NGOs and mission groups and seminaries could be effective. The diocese held youth and other rallies in the early 1980s which helped encourage Christians to offer for the ministries in the Church. These rallies are held no more. It appears that the diocese fills the vacancies left by outgoing missionaries by new missionaries. This is an area where other dioceses need to assist. One possible solution to be tested would be that ministry (both ordained and non-ordained) in the rural areas would be compulsory for Church workers for some years. This should be a policy matter for the whole of the Church of Pakistan. This would be a model for the non-Christians and the Government to follow.

The farm is working self-sufficiently and in many ways is contributing to the activities of the KCCC. The Khipro Parish has also become self-supporting. But the level of subsidies to the Hostel and medical centre and towards administrative costs, has not come down which raises the question of sustainability of the project. The general trend of both the Punjabis and the Tribal converts is to look for concessions to their children's education and medical treatment by the Church. The hostel and school fees are very nominal and even those are not paid regularly by many parents. This is helpful to them and does not appear a problem but in the long term, it is not helping to lessen the dependency of local Christians on the diocese and the foreign mission. The new converts in the New Testament period (2 Cor 8, Phil 1, 4) were encouraged to support the mission and the needy in other churches as well as their own. In the case of the KCCC, the same principle needs to be implemented. The aims of the centre included a 'ministry of mediation' between the sharecroppers and the landlords. The centre has contributed to that in terms of an example which is significant in itself, but practically speaking there has been very little influence on the



landlords. The expatriate staff had mediated between the sharecroppers and the landlords to clear misunderstanding in certain cases (already stated). The mediatory role firstly, is very limited and secondly the nationals are greatly vulnerable to the enmity and grudge of the landlords. The ministry limited to expatriates is not a practical one to aim for. The landlords do not change their exploitative ways. They keep a strong hold on the Haris lest they run away from them. The centre could not influence the landlords. On the contrary they show their resentment against the polite treatment of Haris at the centre, thinking that it has spoiled them.

Turning to the primary school, 66 per cent of the 60 children live in the hostel, and 34 per cent come from the town or villages nearby. It is a very small educational unit with untrained teachers and limited building and other facilities. This shows that the diocese has not overcome the traditional bias against the rural sector by way of giving compensatory attention to the school at the KCCC.

The Health Centre on the farm mainly treats TB patients with some treatment of general illnesses. There has been progress in this work and the output of the centre is significant. The number of patients per week has grown from about 160 to 500 which is an increase of over 300 per cent. The Health Centre also fits into the general medical policy and plan of the diocese. This is to treat people closer to their homes and to treat them at a subsidized cost. The Health Centre is also providing a conscious Christian witness in the area.

People are especially attracted to medical facilities when an expatriate medical specialist is available to treat them. This is because of people's experiences of the mal-practice of private national doctors in both urban and rural areas. The patients feel that they will not be cheated by an expatriate and other Christian staff in a Christian health centre.

Experience of charitable work by the Church for the ordinary people including non-Christians is also being given . The centre provides an opportunity for the expatriate missionaries to work on the frontiers of Christian mission which is a concern of Christian Mission theologians (Nazir-Ali: 1992). But to have them in charge and in other key positions is another question. There are mixed opinions on this question: some hold that missionaries create dependency; others think that it is the national professionals and the Church leadership who depend on the missionaries and maintain an ethos of dependency. There is some truth in both views. It depends on personalities, the attitude of the sending agencies and also on the local situation where the missionaries are working. In many instances the local people are not yet ready to be self-reliant. Also the commitment of national professionals decline in rural areas. Since this is to do with the total resource context of the Church of Pakistan, this matter will be discussed in the following chapter under implications for further research.

Khipro parish is indebted to the KCCC for its contribution of most of the cost of building the 'Church of the Reconciliation' on the land of the community centre . Apart from the English name which has not been translated into local languages, and is thus a missed opportunity to witness, it appears an indigenous church in many ways. The pastor is a tribal convert and the worship takes place in local languages.

Poverty and oppression are the contexts of this Parish. Khipro District is one of the worst in terms of oppression of the tribal people. With the help of the Human Rights Commission of Pakistan, private jails for the tribal people made by the landlords have been identified. It was a great struggle for the Commission to get poor Haris released from these jails.<sup>27</sup> Some were kept in chains like animals. According to the parish priest, almost every tribal adult



male of the Khipro District is under a debt of at least 10,000 rupees (Rs. 40 = 1 US \$, 1997). Tribal Christians face both socio-economic and religious difficulties e.g., sometimes they cannot even go to public worship on Sundays because of work pressure by the landlord. Christmas and Easter may be the only opportunities for them to worship. The Parish of Khipro with its visible church building has maintained an ethos where tribal people can worship free from any fear of oppression. This situation is different than that of other tribal Christians who work for the local landlords. The pastor visits to counsel people and encourages them to grow in their faith.

The Parish so far has not succeeded in bringing the Punjabi Christians of the town and the tribal Christians of the Khipro area into harmonious fellowship. Despite the existing difficulties of culture and language, this is still considered an important challenge by the clergy in the diocese. Through interviewing the Punjabi Christians and also the pastor who happens to be a Tribal convert, the author has sensed the ill feelings of the Punjabi Christians of the town and the diocese that the KCCC appears as if it is serving the tribal converts and reaching other tribal people mainly through the medical ministry of the centre. They think that all development work is for the tribal converts and feel neglected by the diocese.

The genuineness of the conversion of the converts living at the community centre is still doubted by many Punjabi Christians including people in senior posts in the diocese who note that many converts from tribal people have little understanding of the need to take Jesus as exclusive Lord and Saviour, but rather add him as another god to their many deities. However, some mission theologians (Picket:1935)<sup>28</sup> recognize that mixed motives do not necessarily invalidate conversions.

As the diocese is working with limited financial resources, in many cases the parishes cannot even pay for their pastors. The project could be made more effective as a fund raising activity, at least making the centre self- supporting, able to meet the needs of the hostel, farm, school, health centre and church. Better, the centre could raise family incomes in the surrounding area by way of loan redemption, and/or business loans, land purchase, etc., coupled with a rising percentage of giving to the Church. This was not done intentionally to keep the centre a small activity so that it does not become a threat to the landlords.

The key roles played by the expatriates needs to be shared by national professionals possibly by a greater Punjabi and Tribal Christian presence in the centre. The Punjabi Christians need to commit themselves to evangelistic and development ministries in the diocese with a mission call to minister in the remoter areas in the name of the Lord. This will enhance the morale of the diocese towards indigenous mission.

### 8.3.3 Kunri Christian Hospital

#### Location:

The medical ministry of the diocese , under the supervision of the Diocesan Medical Board, is carried out through various health centres at Ratanabad, Khipro, Hyderabad, Tando Alahyar, and Kunri Christian Hospital (KCH) at Kunri. We have chosen KCH for our analysis, particularly because it has existed in the diocese for a considerable length of time (since 1960). Kunri is a small town with about 25000 people situated in the interior of Sind, about 150 miles away from Hyderabad.

#### Objective:



Kunri Christian Hospital was set up to carry out and support evangelism through health care. The aim is to show the love of Christ and to demonstrate the Christian Gospel in a practical way with the gift of healing to reach people and also teach them how to prevent sickness. Providing good health care (preventive measures such as immunization and training) and curative medicine have been the objectives of the hospital.<sup>29</sup>

#### History:

The history of the hospital goes back to the early 1960s, when the missionaries of the Bible Medical and Missionary Fellowship (BMMF; now Interserve) ran a caravan hospital in rural Sind for eye treatment and surgical operations with some TB work. The purpose of the project was to heal in the name of Jesus and to bear witness to him as Saviour of both body and soul.<sup>30</sup> The then Bishop of Karachi, Bishop Chandu Ray was a great supporter of the project. The caravan hospital became a residential hospital at Kunri on the land belonging to Roman Catholic Church in 1974. The caravans were allocated to Ratanabad, another diocesan centre for training, medical work and evangelization where they were used as a TB clinic.

In 1986 the first Diocesan Medical Board was formed with the intention of running KCH and other medical care centres in a more formal way, although the diocese had influence on the hospital before this date. In 1987, Kunri Hospital came under the full control of the Hyderabad Diocese.<sup>31</sup> We will primarily emphasize the period 1986-1990 for analyses, but factors before and after this period will be referred to where needed.

#### Inputs:

The staff of the hospital is 129 including nine expatriates. It includes doctors, nurses,

technicians, administrative and junior staff. The hospital runs a nurse's aides programme for young women. There are about 12 women having this training each year. Including the expenditures of this programme, the hospital goes into deficit for 60 per cent of its budget which is met by grants from the Diocesan Medical Board.

The religious inputs include the pastoral work of the parish priest assisted by other ordained and non-ordained members of the staff. The evangelistic inputs include formal and informal activities which present the Gospel message within and outside the hospital.

#### Activities and outputs:

The hospital treated an average of 13,877 outpatients per annum from 1977 to 1985 which rose to 18,272 from 1986 to 1991. The annual average number of inpatients rose from 1,819 to 2,705 eye operations from 1,690 to 1,800, TB cases from 392 to 2,044, and vaccinations from 4,440 to 11,070 for the same period (see Table 8.1).<sup>32</sup> Also 2,100 school children were given eye tests in 1990 and were treated for various illnesses.

A Nursing School for women and technicians' training for the eye department for men provide an opportunity for young people to have jobs. There are about 15 young women and about 10 young men who train every year. The pastoral care, in the areas of counseling, praying with the patients and others, giving Bible studies; etc., given by a full time staff is an output in terms of the spiritual ministry of the hospital.

Three quarters of the patients come from a distance of over 20 kilometres. The approximate proportion of Muslim, Tribal and Christian patients treated have been 60, 30 and 10 per cent respectively. According to the author's survey for this research, 85 per cent of local people regard the work of the hospital as excellent and 15 per cent have mixed



feelings.<sup>33</sup> All the inpatients were greatly appreciative of the care provided by the hospital. The beneficiaries of the hospital include people of all types in the area. Most services in the town have benefited indirectly from the existence of the hospital. The roads, transport, business, schools, hotels, etc., exist because of the presence of the hospital. There have been no barriers to access to medical services against any group of people.

The KCH's efforts to integrate the hospital into a parish structure is taken as a success and distinctive mark of the hospital by Rev. Fred Stock, the local parish priest. By this effort the hospital has avoided becoming just another institution in the diocese. Outreach in the form of immunization and public health education and care have been among the preventive measures provided by the hospital. The evangelistic teams accompany the public health teams of the hospital. This is in accordance with the policy of the hospital because of evangelistic emphasis of the diocese.

Table 8.1 : ACTIVITES OF KUNRI CHRISTIAN HOSPITAL 1976-1991

Years	Average out-patients p.a.	Average in-patients p.a.	General operations p.a.	Eye operations p.a.	TB patients p.a.	Vaccinations p.a.
1976-1985	13,877	1,819	482	1,690	392	4,440
1986-1991	18,272	2,705	563	1,800	2,044	11,070

Source : figures released by KCH compiled by the author

The local parish church, Ashram Church, adjacent to the hospital premises is appreciative of the medical ministry of the diocese through KCH. Most of the conversions and membership of the Ashram Church are because of the hospital. Over the last six years 72 people from a tribal background have become permanent members of the church and regularly worship there. Local leadership is being developed from them. For example one ordinand was sent from this parish for theological training in 1993. An indigenous church has sprung up as a result of the hospital according to the opinion of the staff of the hospital including expatriates and nationals.

People have developed undue expectations of free or very low priced treatment. During the late 1980s the hospital charged Rupees 800 (\$ 30) for an eye operation which was a low amount charged to patients, but in comparison to the Government charity hospitals where the treatment is free, this amount was considered high by many people. People come to the KCCC to avoid rush and have quality treatment for which non-resourceful people are generally overlooked in the Government hospital. Over the years a trend of spoon feeding, and subsidy has developed and is now hard to reverse. Twenty per cent of the local people criticized the current administration for being stingy and greedy, by which they meant that they had started charging too much, although the fees have not risen in real terms (author's survey).<sup>34</sup>

It must be acknowledged that some of the local people are unable to benefit from the hospital, notably those who are too poor to come to the hospital and those who are prevented by their landlords from benefiting from medical facilities.

The long presence of missionary doctors, nurses and others have probably not developed people's confidence in the local staff. The current shortage of national staff<sup>35</sup> is a great



challenge. There has been a feeling of expatriate domination in the hospital. Because of the missionaries' influence in the hospital, the local people call it the 'American Hospital'. The challenge to develop a national Christian leadership is a key issue for the Church in the area. The impression of many local Muslims is that the hospital exists for the medical care of the tribal converts and as a centre for evangelism by expatriate missionaries. Although this is not a valid criticism, the need for a re-evaluation of the strategy is indicated.

The increased number of expatriate missionaries also raises a question mark on evangelization strategy. This has undermined the role of the national Christians with regard to their zeal for mission. Overseas grants have been linked with the expatriate personnel in some cases. This created pressure on the diocesan authorities in defining their mission agenda.

Local sources of funds, other than charging full fees to patients who can afford it, are scarce. There are very few opportunities which are being exploited for income-generating activities. This is a weakness in a social service which has become used to an overseas subsidy. This has also affected the financial basis of the Church as a whole. The consequences of this situation appear in the shape of different setbacks to the church's ministry in mission and development.

#### **8.4 Overall Assessment of Hyderabad Diocese**

Hyderabad Diocese has played a vital and pioneering role in the establishment of a Tribal Church in the Sind. There has been a tradition of evangelization and social work by the church in the region for the last about 150 years, but, the role of Bishop Bashir Jiwan in shaping the present thrust on evangelization has been significant.

Since the 'evangelization' was understood as a means and a result of development projects, the major development projects like Kunri Christian Hospital and Khipro Christian Community Centres also worked as centres of the mission of activity of the Church. These centres were established at the edge of the desert, and therefore had a unique opportunity of service to the sick and poor of the region. Over the years, some missionaries and local leaders adopted a kind of wholistic approach to mission. By 'wholistic' they meant to address both physical and spiritual needs of people. They ended up with partial results in development. But the challenge of wholism in the sense of total commitment for a social change in the region was not accepted in the diocese. This was because of the emphasis on 'proclamation' in the process of evangelization. And also taking development projects as a means of evangelization.

There has been a commitment to 'reconciliation' and 'mediation' among the leaders of the diocese. But these phrases were too sophisticated for ordinary people of the diocese and outside the diocese to grasp.

In the context of the role of the external resources in terms of expatriate missionaries and grants, the challenge to provide local input is great. Though there has been an emphasis on training, the upbringing of local leadership is still on a minimum scale after about 40 years of work of the diocesan leaders.

In the context of the national models of leadership, the diocese has not manifested a big difference as there has been a very stronghold of the diocesan office on the units, i.e. parishes and projects. The diocese has professed 'reconciliation' and 'social uplift' but the diocesan structure has been a closed one.

The particular evangelization process adopted by Bishop Bashir Jiwan kept the



Hyderabad Diocese closer to some and away from many. There was a division, on the basis of the issue of Homogeneous Unit Principle, between the Bishop and some missionaries of the diocese. This division added to the gap created on the basis of grants linked with particular missionaries and consequently affected the local input in mission.

Finally, the challenge of establishing a local national mission could not become a reality. In the midst of such a high profile of evangelization in Hyderabad, the non-existent of National Mission, which was Bishop Bashir Jiwan's vision in the early 1980s, is signal of not having a successful mission activity.

Regarding the concerns of development theory, 'sustainability' is still on a very low scale. The parishes are not ready to accept responsibility to contribute to development projects. There has been a weakness in the follow-up of converts, therefore, it is very difficult at this stage to persuade people at a grassroots level to have commitment to support the diocese. Most members of the diocese look to the diocese for support instead of other way round.

Local autonomy, decentralization, democratic issues and developmental concerns of both the theology and other disciplines is still a dream and yet to become a reality in the Diocese of Hyderabad.

## **8.5 Conclusions**

In the light of the overall assessment of the 'Evangelization' and case-study development projects of the Diocese of Hyderabad, the following are some conclusions and implications.

As conscientization in the case of Multan, evangelization has been the motivating force behind all development activity of Hyderabad Diocese. It kept the diocese on the line of working with a church-growth model.

Bishop Bashir Jiwan has been very influential in the Hyderabad Diocesan areas for the last thirty six years. He has enjoyed a reputation of a successful pastor and a visionary national missionary and evangelist. As a Bishop, he has been more involved in administration of the diocese on a centralized way. Bishop Jiwan could not miss the national cultural traits of leadership and therefore proved authoritarian which was against his personal characteristics. This kept him in a dilemma of authority and service and affected the missionary zeal.

His concerns for evangelization were part of his vision for evangelism but the whole process of evangelization was significantly influenced from outside. He had links with overseas donors and mission groups in England, Australia and New Zealand. His exposure to the Lausanne Movement also influenced his ideas of evangelizing tribal people of Sind. His emphasis on 'proclamation' kept him on a line of commitment which was not fully wholistic. Evangelization as the sole activity put Hyderabad Diocese in a polarized situation as compared with Multan Diocese in particular and other dioceses of the Church of Pakistan in general.

While analyzing Hyderabad Diocese, by the criteria of wholistic development, it may be not fully wholistic but it would be possible to develop wholistic development without destroying its evangelical roots. This is what has been missing in Bishop Jiwan's approach. He was much concerned to keep his evangelical conviction manifested. Because he overlooked the wholistic potential of evangelical theology,



Bishop Jiwan was concerned to repeat his evangelical thrust. Since he was involved in development also, he kept introducing some innovating aspects in mission. In the midst of this confusion, it was hard for Bishop Jiwan to recognize what Multan has been involved in. Bishop Jiwan's practice of development would bring he and Bishop of Multan closer to each other but no definite effort to bridge the gap was done to do away with the polarization between the two major dioceses. It is therefore, concluded that the division between Multan and Hyderabad was caused by external factors.

The analyses of the role of the Multan and Hyderabad dioceses in development will be further concluded and implemented to the Church of Pakistan in the context of a 'theology of development' for Pakistan.

## Chapter Eight: Endnotes

<sup>1</sup> Bishop Bashir Jiwan: (1989), "Report of the Hyderabad Diocese to the Provisional Synod of the Church of Pakistan".

<sup>2</sup> "The Manila Manifesto of the LCWE", (1989), p.15.

<sup>3</sup> Different diocesan and other sources give different number of the tribal people. 100,000 is the number which is mentioned by most resources. The openness of the tribal people to the gospel message has been mentioned by Fred Stock(1975) and by Bishop Jiwan and other evangelists in the diocese. This openness of the tribal people was considered a challenge by both nationals and expatriate missionaries in Sind.

<sup>4</sup> Rev.Rawat:(1989), "Evangelism" (A Handbood of the Diocese of Hyderabad) p.24.

<sup>5</sup> "Diocesan Overview by Bishop Bashir Jiwan".(1989:A Hand Book of The Diocese of Hyderabad, Church of Pakistan) Hyderabad.

<sup>6</sup> Bishop's address to the Diocesan Council in Hyderabad in 1990.

<sup>7</sup> Bishop's report to the Provincial Synod in 1989 in Lahore.

<sup>8</sup> Bishop's overview of Hyderabad Diocese. Diocesan Hand Book. op.cit., p.4.

<sup>9</sup> Rev.Chaggan John: "Evangelistic work among Hindu Tribes" (a presentation to the Evangelistic Committee Meeting and Tribal Study Conference, Diocese of Karachi,1973).

<sup>10</sup> Rev.Bashir Jiwan: "Organization of a Tribal Church" op.cit.

<sup>11</sup> Rev. Bashir Jiwan: Report to the Hyderabad Diocesan Council in 1981.

<sup>12</sup> These figures are based on the information and reports of parishes, boards and committees to different Diocesan Councils.

<sup>13</sup> Under the influence of Donald McGavran's model of the 'Church-growth', the Conference on Tribal Evangelism in 1973 in Hyderabad suggested that each one (evangelist) should be appointed to one tribe with no responsibility in the Punjabi Church. This approach of mission is known as Homogenous Unit Principle (HUP) i.e reaching each ethnic or other group separately and letting them worship separately after conversions. The weakness of this approach has been identified both within and outside Pakistan.

Rev. Bashir Jiwan said: "The Tribes belong to different castes...with this in view we have to prepare evangelists and pastors for one selected tribe in order to enable them to preach, serve and worship among their people according to their culture and language. One danger has to be avoided, however, that the tribes should not get more separated from one another".

The HUP has been evaluated by participants of Pasadena Consultation called by the LCWE. The findings of that conslutation contains the following:

In our commitment to evangelism, we all understand the reason why homogenous unit churches usually grow faster than heterogenous or multicultural ones. Some of us, however, do not agree that the rapidity with which churches grow is the only or even always the most important Christian priority. We know that an alien culture is a barrier to faith. But we also know that segregation and strife in the Church are barriers to faith. If, then, we have to choose between



apparent acquiescence in segregation for the sake for numerical church growth and the struggle for reconciliation at the expense of numerical growth, we find ourselves in a painful dilemma. (Lausanne Occasional Papers. No 1. p.5. ).

<sup>14</sup> During field surveys some diocesan staff in development projects shared their views that evangelization and development could not go together. Their observation is an aid to this author's analyses that wholism is a better strategy to keep a good balance between proclamation and social action.

<sup>15</sup> Municipality towns in Pakistan are small towns with very limited civil services like water, electricity and gas, etc.

<sup>16</sup> John Self:(1991), 'Faith in Community', article in "Yes" Magazine of the Church Missionary Society, London.

<sup>17</sup> Philip James: (1989) "Khipro Christian community and Rural Development project", (A Hand Book of Hyderabad Diocese, op.cit., p.56.).

<sup>18</sup> Ministry of mediation: By this term the organizers meant to keep the KCCC a focus of God's love for human beings to a stage where the gulf between the landlords and the sharecroppers would be a bondageable. It was more in line with reconciliation between these two groups in particular and the rich and the poor in general. The name of the Church building at the centre is "the Church of Reconciliation" which shows the intentional focus of the KCCC on a ministry of mediation.

<sup>19</sup> Initially 11 acres of land were purchased. Another 21 acres were purchased later. The price of the land at purchase was 7-9000 rupees per acre which has risen to above 25000 rupees per acre.

<sup>20</sup> Share-cropping is an ongoing popular arrangement between the landlords and the *Haris*. The *Haris* provide labour and seed for the crops. The cost of fertilizer, pesticides, water and other accidental expenditures are shared between the landlord and the *Haris*. The crops are supposed to be divided among the *Haris* and the landlord equally, but, in a actual practice it does not happen that way. Existing loans to the *Haris* at the high interest rates resulted in instalments deducted at harvest time. At Khipro, first of all there are no loans against the *Haris* and so no bonded labour and secondly, the cost of seeds is also shared by the centre. Close attention is paid to fair distribution of crops between the centre and the sharecropper i.e 50 per cent.

<sup>21</sup> The treatment of *Haris* at the centre as equal human beings is a witness to the Christian creation world view that all human beings are created in the image of God and are worthy of respect and honour. The secular development theory also stresses the well-being of all people without discrimination based on gender, colour, creed or caste.

<sup>22</sup> Twelve families lived at the centre in the late 1980s and early 1990s. They included three *Haris*, four hostel workers, two padres, one church bearer, one caretaker, five teachers, one missionary couple and one widow (who just lives on premises in a rent free room because she had no home of her own).

<sup>23</sup> The cost of a general eye operation was Rs.3000 (about US\$ 100) in the early 1990s. The diocesan medical board, considering the massive poverty of the interior of Sind, decided to charge poor patients only Rs.600, one fifth of the cost.

<sup>24</sup> The Church of the Reconciliation was built in 1989, about five years since Khipro was made a parish. To have a Church building to worship in develops a sense of belonging to the Church-the body of Christ and the fellowship of believers. This gave a new identity to the *Haris* and other people at the centre especially as this is the only church building in a radius of 50 miles.

<sup>25</sup> Khipro Parish has a membership of 25 families (about 110 members including childre). The diocesan



quota (assessment) during 1985-89 was Rs.3000 p.a. It was raised to Rs.7000 p.a in 1989. From 1995 it was raised again to Rs. 14,500 p.a. The Parish also pays the local allowance of the padre and two servants of the Church Rs.300 p.m and Rs.4200 p.m respectively. Thus, Khipro Parsih's expenditures are Rs.68,500 per year (the Diocesan quota Rs.14,500 plus allowances and salaries of the staff i.e Rs.54,000 p.a). This amount is big enough to raise in a rural situation with limited membership. The parish raised that amount in 1995 which is an indication that Khipro Parish is doing well.

<sup>26</sup> Rev.John Self and his wife Frances did pioneer work at KCCC and gave the centre a good start. They stayed at Khipro for fourteen years. Their expertise and commitment was appreciated by the Christians and many non-Christians in the area.

<sup>27</sup> Reports of the 'private jails' of the landlords have been published in the daily press in Karachi. e.g Daily Jang, April 1996. Also a survey of these jails and the evacuation of Haris by the Human Rights Commission of Pakistan were published in 'Jafakash'-the monthly magazine of 'Adara-e-Amno-Insaf (Peace and Justice Committee), Karachi.

<sup>28</sup> J.Waskom Picket (1935): "Christian Mass Movements in India", p.158. Picket has quoted Bishops Azariah and Whitehead stating that 'the motives that lead people to become Christians in Mass Movements are strangely mixed'.

<sup>29</sup> "A Hand Book of the Diocese of Hyderabad", p.49. Information also received by interviewing the Staff of Kunri Christian Hospital.

<sup>30</sup> This purpose of the hospital was defined by some expatriate doctors and missionaries, working at Hospital, in interviews with the author during 1992-1994.

<sup>31</sup> The hospital was handed over to the Rural Health Care of the Bible and Medical Missionary Fellowship (now 'Interseve') in 1974 by the Catholic Church to succeed Christian Caravan Hospital. In 1987 the Rural Health Care project of 'Interseve' came under the jurisdiction of the Church of Pakistan in Hyderabad Diocese. (Source: A Handbook of the Diocese of Hyderabad. p.48.).

<sup>32</sup> This table was prepared on the basis of information received from the reports of the hospital administration and of the Diocese.

<sup>33</sup> Fifty people in the local town were randomly selected including shopkeepers, people eating in restaurants, etc. The information based on those interviews is included here.

<sup>34</sup> During the early 1990s the national administrator tried to raise the incomes of the hospital and put some restrictions on the concessional treatments. Among the 50 people interviewed, 10 showed their reservations against any restriction by the administrator and called him and other staff 'stingy'.

<sup>35</sup> There was a great shortage of doctors and senior staff. This was partly because of the resignations of some national doctors. Some misunderstandings between the missionary doctors and their counterparts were reported to the author during his surveys and interviews in the hospital.



## **CHAPTER NINE**

### **CONCLUSIONS AND IMPLICATIONS**

This chapter presents the following areas. (The selection of these areas is in accordance with the aims and objectives of this study as defined in Chapter 1).

1. Summing up the main findings of the study.
2. Main findings of the analyses of development activity in Multan and Hyderabad dioceses.
3. Implications for an adequate theology of Development for Pakistan covering both the case-study and the Church of Pakistan as a whole.
4. Implications for church's role in development.
5. Implications for the development theory.
6. Implications for future research.

#### **9.1 Summing up the Main Findings of the study**

This section presents the findings of the examination of Development Theory, Biblically-based understanding, National Development, Theological Discourses and Development Activity in Multan and Hyderabad Dioceses.

##### **9.1.1 Development Theory**

In the historical context of development theory, it was noted that 'economic development' did not necessarily address the needs of society as a whole (Meier and Todaro: see pp.25,26

of this thesis). It covers only a fragment of the whole process of development. Major changes in the social structure, popular attitudes and national institutions, the acceleration of economic growth, the reduction in inequality and eradication of absolute poverty are significant features of development advocated by most development economists (Todaro and Seers: see pp.28-29). Also, better conditions of life in both the material and spiritual realms are considered by some to be of importance in the process of development (Todaro: see p.26). Because of its wholistic dimension, the recognition of the importance of a spiritual aspect of life with regard to the development process by a secular economist, is significant for this research.

Most economists and social scientists have accepted that development is both a physical reality and a state of mind (see p.26). The recent trends of an 'alternative development' advocate people's worth and identity as persons as a more important reality than their ability. It is also advocated to carry out tasks that development should not be a Eurocentric activity. (Cowen & Shenton, Brohman: see pp.31-32). Another recent trend, 'popular development' also focuses on detachment of development from the Western influence on it. In view of the complex nature of developing societies, 'popular development' advocates a much more flexible approach to development activity. This approach further advocates democratic trends, thus projecting the transformation of developing people by themselves (Brohman: see pp.31-32).

On the basis of development theory, values of development are described as sustenance, self-esteem and freedom from servitude. Therefore, prosperity alone is not considered to measure the worth of individuals and nations (Todaro, see pp.27,28). The objectives of development can be considered to be availability and wide distribution of basic life



sustaining goods, an increase in the general standard of living within a nation which includes higher income, more jobs, better education and greater attention to cultural and humanitarian values, enhancement in economic progress of individuals and groups, expansion of the range of human choice and freedom of nations from external dependence and internal servitude (Seers and others: see p.29).

The economists' concern to prevent degradation of environment and reversing the effects of the existing degradation raises the issues of a more responsible use of natural resources and adopt a mature behaviour towards population control, etc., and is therefore important in development debate.

Economists and social scientists also have raised some special concerns with Rural Development. Physical weakness, isolation, vulnerability and powerlessness are considered to be some major features of rural poverty. The transfer of power to the poor and equity objectives are considered to be some of the basic principles of Rural Development (Chambers:1990, Belshaw:1975 see pp. 33-34).

Regarding the Christian appraisal of the Development debate, it was noted that democratization of the development process (Clark: 1990), participation of the developing people in wealth creating (Ramachandra: 1996) and micro-enterprise among the poor people and focus on community projects (V.Samuel: 1996) have been among the major concerns of Christian missiologists and development workers (see pp. 35-36).

### 9.1.2 The Biblically-based understanding of Development

Both Testaments of the Bible clearly project a positive picture of God's intentions of people's development. In the Old Testament from the Torah to the Prophets, one finds clear social legislation and / or principles and issues of social change and liberation in the contexts of oppression and slavery. Deuteronomy 15 and Leviticus 19 together form a comprehensive account of social legislation covering honour to God and respect of human beings, leading to the golden rule of 'loving your neighbour as yourself'. In Leviticus 25, the Jubilee account addresses the issue of social justice in society (see p.42).

In the New Testament 'good news to the poor' is proclaimed with reference to Jesus' concern for the whole person. His commitment was to manifest the love of God and his desire was that human beings demonstrate that love to one another ( Luke 4:18-19, John 13:34). The early Church's commitment was to nurture new converts (Acts 4:32-35, 6:1-7) and St.Paul's concern was for the development of Christian communities and families to the level where everyone's basic consumption needs were met ( Rom 12, 13; 2 Cor 8,9; Gal 5).

Under a subheading of the second section of Chapter Two, on the distinction between secular and biblical understanding of development, we noted that many biblical scholars are of the view that there is a distinction between the two disciplines of development cited above. The stark difference between the two is considered to be that the secular development debate, while focusing on the sustainability of development activity, projects a human-centred activity, whereas the biblical understanding of development's focus is a God-centred activity, working under the motivation of God's intentions for humans, not on



humans' intentions for themselves. Many Christian scholars also are concerned about moral action, ethical thinking and cultural values in the process of development. (Schlossberg:1988, see p. 48).

Since the role of the Church of Pakistan is described in a local Pakistani context, it was noted under a heading on 'Islamic Understanding of development' that development, as understood by some Muslim scholars, covers doctrinal, socio-economic and politico-religious areas of life. Muslim faith that human beings are God's stewards of creation and that they have a role to develop what God created is a development paradigm in itself. Renewal; *tajdid*, reformation; *islah* and faith; *taqawa* are the three factors of development which are considered as significant in the context of politics, social and religious life respectively (see pp.61-62). We also noted that, because of decentralization, development projects are not run at a local congregational level among the Muslims of Pakistan as they are run among and by dioceses of the Church of Pakistan. Local mosques, generally, are centres of worship and teaching with some social and charitable work. So, at local congregational level, there is no comparison as such with the Church's development projects to make and no difference to note. But the concerns of the Muslim scholars noted above find place in discussion on development as an Islamic view of the subject. The Islamic view of development, mainly of social uplift, is projected at a national level by large social welfare organizations like Edhi Welfare Trust, Muslim religious political parties and by the government. The Church of Pakistan has a central structure at provincial Synod. But it has also a parish-based structure and autonomy of the dioceses. The theological convictions about mission and development, in its structural and local context, have illuminated the Church of Pakistan's role in development which is a unique

contribution towards manifesting a high level of practical commitment for the poor and the oppressed , thus projecting a different vision for humanity.

### 9.1.3 Theological Discourses

First of all, it was noted that Christian groups have become involved in development on the basis of their understanding of the Church and the Church's mission and authority. There is no absolute agreement even on the key doctrines; different churches have adopted and developed different theological discourses with different emphases.

With regard to ecumenical and evangelical theological discourses' analyses of poverty and under-development, it was noted that evangelicals see the fault in humans with its resulting effects on social structures, whereas ecumenicals see it the other way round. The evangelicals hold a very high view of the decisiveness of Jesus Christ with regard to his person and functions, whereas ecumenicals hold the same high view but with regard to Jesus' functions only. This affects their understanding of salvation and liberation.

Given the research focus on the Church of Pakistan's approach to development, two main Protestant theological schools of thought with relation to development, namely the Ecumenical and the Evangelical, were discussed in Chapter three.

The Ecumenical approach has been developed on the basis of a rather theologically 'liberal' use of the so-called Nazareth Manifesto (Luke 4:16-18) where Christ quotes from the book of Isaiah, applying the words to himself. This is used to point Christians towards liberation of people from all sorts of bondage in the areas of economics, politics and other realms of social life. The process of liberation can be a secular one, as long as it fits into the wider framework of Christian Ecumenism (p.76). Therefore, the scope of Christian mission is



considered to cover wider areas of life, including socio-political issues along with spiritual and religious beliefs. Thus it gives an understanding of Christian mission as that which helps people to be liberated from exploitation.

The Evangelical discourse focuses on the problem of under-development with reference to 'the Fall' of humankind; progress is promised on the acceptance of atonement, provided freely by Jesus Christ for the sin of selfishness and greed (see p.91). The positive response to all human need in a wholistic pattern is increasingly adopted by evangelicals. There is a further division of thought, however among evangelicals on the issue of the primacy of proclamation of the Gospel message of salvation. Some give primacy to the proclamation over social action, others take both hand in hand, others take them as dimensions of one mission and there are some who want to go beyond such distinctions.

There are many evangelicals who use word 'wholistic mission' in their ministry of social uplift, but in actual fact aim at 'church growth', thus staying non-wholistic in their approach to mission. Also while many evangelicals commit themselves to what they call wholism, it was noted that there is a further bifurcation on this issue. Two streams of thought are noted in this context, (i) the Church-growth wholistic model and (2) the Kingdom-theology wholistic model (see p.104). The former model of wholism primarily stresses church planting while responding to physical and social needs of people. Wholism is seen as a means; the end goal of mission is the planting of churches. The latter model stresses the 'transformation' of all aspects of life in a community, which includes the planting and continuing growth of the Church. In the context of spiritual and physical needs of humans and the Church's commitment to 'wholistic development', evangelicals now have little dispute over evangelism and social responsibility of the Church (Sugden:1997).

They think that wholistic mission in the local and practical situation of people is the accepted understanding of the mission of the Church (Samuel, quoted by Sugden:1997).

In the historical contexts of ecumenical and evangelical theologies, it was noted that, with regard to the role of the Church in mission for social action, there has been significant development in thought and practice of evangelical theology but ecumenical theology has not shown much openness and progress towards new methods of approach.

#### 9.1.4 National Development

In Chapter Four, we first noted that since the creation of Pakistan in 1947, there has been very little political stability; this has affected both social and economic development. The imposition of long periods of military rule had an adverse effect on the morale of the country. Pakistan is an Islamic republic; long military rule defames the country for not having democratic values which it professes to have. Many countries of the world feel hesitant to relate to military governments for long term plans.

There have been changes in the policies of different governments over the years. Though Jinnah, the founder of the nation, was in favour of secular democracy, soon after his death the country developed in the direction of an Islamic State (see p.118).

Six Five-year Plans from 1955-1988 were implemented by different Governments with some intervals in between when there was no plan. The focus of these plans has been on economic growth plus social change. There was economic growth but very little social change as the surplus income went to the landlord and urban elite. At the same time, a parallel programme for the Islamization of society and development as a modern Islamic State was seen gathering pace under successive governments.



Some specific external factors have also influenced development in Pakistan. In the 1960s highly concessional capital was flowing in from the World Bank and the US; during the 1970s there were high remittances from Pakistanis working in the Middle East; and in the 1980s American interest in Pakistan was revived because of the USSR's hostile presence in Afghanistan. Afghan refugees attracted aid money as well as bringing in their own capital. During the 1990s the governments have been forced to look for external private investors. In the context of Pakistan being an Islamic confessional state, with a bias towards conserving the institution of feudal landlordism in rural areas and the widespread presence of government machinery for implementing economic and social policies, it is not easy to create space for the development of neglected minorities and the marginalized poor. This also led religious minorities including the Church to a state of isolationism. At the same time there is a challenge for the Church of Pakistan to firstly, have a commitment to work and uphold a different humanity, thus projecting the worth of human beings leading to their dignity. Secondly, it is also noted that in the midst of a very high level of corruption present in the socio-political culture of Pakistan, the Church has a calling to show more integrity in money matters. Finally, going in the foot steps of Christ who practically liberated people from their afflictions and having a parish-based organizational structure which is not restricted to spiritual activity only, the Church has a potential to show special commitment for the poor and the down-trodden of society. The Church's potential to have a role in social development legitimizes the role of a national church in nation-building. The involvement of the Church of Pakistan in education, health, social work projects for orphans and widows, and its role in the struggle for justice and peace and upholding

human rights in society has given the Church leaders exposure in the media at national and sometime at international level. The involvement of the Church of Pakistan in the above mentioned areas of commitment for development of people has been recognized by people of different walks of life and by government also. This recognition of its role in development, to some extent, has helped the Church of Pakistan to overcome its isolationism.

#### 9.1.5 The Church of Pakistan and the case-study Dioceses

The Church of Pakistan, facing strong and targeted socio-economic, political and religious pressures, has been involved in the development of poor people, both Christians and non-Christians. Different dioceses have been committed to different activities in the context of local cultural patterns. The range of activities cover both material and social development. The case-study dioceses, as a part of the Church of Pakistan, have an ecclesiastical context. The Church of Pakistan has a constitution, therefore the dioceses have a formal structure under the provisions and restrictions of the Provincial Synod. The dioceses also have an informal structure because not in all cases and incidents is the constitution followed in a strict way. For example, the Bishops of the Church of Pakistan hold a lot of power which does not necessarily go in line with the Constitution of the Church of Pakistan. This has turned the Church of Pakistan from a serving community into a power-centred body. On the other hand the Bishops of the Church of Pakistan also have to face many pressure groups emerging as a result of micro-church politics or other factors in the church being a minority group.

The case-study dioceses have distinctly identified the under-development of the people in



their jurisdictions on the basis of Ecumenical and Evangelical theologies respectively. The adoption of each respective theology by an individual Bishop and its implementation in the diocese was externally influenced, both ecumenical and evangelical theologies, with their specific emphases were developed outside Pakistan, mostly in the Western context. In Multan Diocese, it was noted that the diocesan bishop because of his links with the WCC through CCDP, determined the development priorities of the diocese in the form of an ecumenical approach with its 'liberal' theological ethos. On the other hand the diocesan bishop in Hyderabad led his diocese along the line of the evangelical approach to mission and development. His emphasis on integrating proclamation and social uplift proved unreal because the primary activity was proclamation and the major aim of all activity was evangelization, leading to church planting. Thus, his chosen strategy was characteristic of those evangelicals who use wholistic language but their emphasis is on proclamation, and therefore they end up with a non-wholistic approach.

In Multan Diocese, in the light of the Ecumenical theology, socio-economic development was viewed mainly as creating awareness by the poor of, and against their exploitation. This led to a struggle for liberation, stewardship, unity and self-reliance. These aims sounded fascinating but since conscientization was understood as both a means and an end of development activity, in the same way as Hyderabad had evangelization both as a means and end of development, it proved only a rhetoric of social/structural change. There were very few empirical results because this approach was also not fully wholistic.

Although geo-social and religio-political factors had their role in the development of particular theological discourses of Bishops Samuel and Jiwan, the level of adaptability to local culture and flexibility in approach was minimal. The cultural strong hold of landlords

in political and social life, and the tight bureaucratic government machinery has manifested an authoritarian model of leadership for the People of Pakistan. The Church of Pakistan has also not escaped the influence of cultural strong hold of national political and social leadership. As a result of this situation, the Bishops in the Church of Pakistan have also worked as 'strong men'. The Bishops of Multan and Hyderabad were no exception. In the midst of their commitment to conscientization and evangelization respectively, they could not avoid an authoritarian style of administration.

In the religious context of the case-study diocese, it was noted that being Christians meant different things to different groups within the church. In many cases Christians with distinct view of the church's ministry proved a hindrance to the development to which both the Bishops, Samuel and Jiwan were committed. Internal dynamics of the dioceses had a vital role in their operations. In the case of Multan, the role of the right hand men of Bishop Samuel was both positive and negative on different occasions. Both of the Bishops had easy and more difficult ways. Bishop Samuel chose a harder job to change the thinking of the people who had a very strong and stable village life style and were proud of their village identity. The village and *basti* identity created a cultural Christianity i.e., Christians who hold strong local traits. Because of their social stability as a local group, Christians from villages and *bastis* of the Punjab tended to be inward-looking. Thus evangelism did not get rooted in the minds of the people of Multan. Bishop Jiwan, on the other hand, was focused more on the line of priorities as they arose in and/or outside the diocese. The Christianity in Pakistan has some specific historical and social traits. Most Pakistani Christians are Punjabis, and thus give an impression of one ethnic group. Tribal Christianity in the Sind is more recent. The Punjabi Christians have strong village or basti



habits. Both have kept away from each other. The stability of village and basti life have not opened many Christians of Pakistan to a mission-mindedness. The strong element of parti-bazi has affected many social and religious areas of life in the Church of Pakistan to the extent of micro-church politics to have benefits for individuals at the expense of common good. The trend of having parti-bazi and religious observances together is common religious and cultural trait among most Christian circles in Pakistan. The poverty of the most of the membership of the Church of Pakistan has developed a pessimistic attitude which adds to local social and religious life of people. One should also note that the Church of Pakistan, in the midst of Islamization, is a Church under pressure which has added to its cultural aspects of life. The Church of Pakistan, in this context, is distinct from those Christians outside Pakistan. This has a relevance for this study in the area of indigenization of mission of the Church. The national churches have their own contexts in terms of culture and situation. Therefore, the import and implementation of externally originated theologies as motivating forces for national mission need to be undertaken with great caution.

## **9.2 Main Findings from the Analyses of Development Activity in Multan and Hyderabad Dioceses.**

It was noted that development activity in both dioceses was both direct and indirect. The direct activity was project-based and the indirect was accomplished through pastoral and parish work focusing on spiritual and social aspects more than economic ones. The project-based activity has its strengths and weaknesses. The strengths include planned activity in development and among the weaknesses is an external influence in the form of overseas grants and priorities. The dioceses have been engaged in many kinds of activities

covering a range of development projects like agriculture, health, education, but the sole motivation in both Multan and Hyderabad dioceses was the concern for conscientization and evangelism respectively.

The strategy for Multan Diocese had strong liberation and conscientization components and thus projected the 'liberal' Ecumenical theology of development. They achieved some positive results in the area of poverty alleviation and liberation of poor peasants, which was the target group, but achieved far less than expected in the realm of attempts at conscientization and participation in reforming the social aspects of people's lives. The adoption of conscientization as both a philosophy and strategy of development raised several questions in the minds of people. We noted that conscientization proved a kind of protection for the Bishop and other Diocesan authorities. We say this because conscientization challenges the internal structure of the Church, which did not happen. Therefore, it had no implication either for the Church authorities or for the feudals of the region. The cultural aspects of awareness-raising were not exploited, but an externally influenced process was implemented. The much needed information in the area of pragmatic aspects of rural life like the continuing use of manure in place of fertilizer, etc., could be given more attention.

Hyderabad Diocese aimed at evangelization of groups and individuals in its jurisdiction. Development in the areas of agriculture, health, education, etc., was a conscious activity but the purpose was evangelization and developing a tribal church in Sind. The activities produced some empirical results both in terms of converts to Christianity and new churches and social uplift of different groups, but the total development of people did not take place because proclamation as a methodology of evangelization and evangelization as a means



and goal of development were the conscious strategy of development. The diocese talked about evangelism but the diocesan structure was not open to the extent that it should have been. The gap between ethnic groups i.e., the Punjabis and the Tribals in the first instance and among the Tribals in the second instance was a matter of great concern for this author and many in the diocese, and was not addressed by the diocesan evangelistic programmes. We noted the development activities of both Multan and Hyderabad Dioceses, and have concluded that people at a grass-roots level in the projects in the Church of Pakistan have been involved in development. But because of the very strong hold of the Diocesan Bishops in the context of their externally influenced theologies, local cultural practice and the minority situation of the Church, very few empirical results were achieved. In this situation, the expectations of Bishops of Multan and Hyderabad were not achieved. The Bishops of Multan and Hyderabad, under the influence of their distinct theologies of Mission and Development, focused on Conscientization and Evangelization respectively as a result to be achieved through the development activities. Both aims had legitimacy in their respective theological circles but do not fully match up with the 'wholism' projected by the Bible. An examination of the projects show that wholism in development was not seen in the practice of these two Bishops. Both the Bishops Samuel and Jiwan's emphasis was selective and not fully wholistic and therefore brought partial results to them. Some of what was happening in the projects was 'wholistic' because the projects, in the midst of a feudal context, were able to manifest the church's concern for a different humanity, and thus raised the notion of human worth. But this is not what the Bishops were committed to. This is significant for this research on the basis that the realities of many of development activities in both the dioceses of Multan and Hyderabad were wholistic, but the bishops'

theologies kept them away from seeing them as such. This shows how greatly the externally originated theologies/ideologies affect the leaders at the local level. The Church leaders need not come under the uncontrolled influence of external ideologies. Rather they should examine the approaches to mission in the light of local challenges and needs of people and develop a strategy of recognition of local inputs in terms of talent and vision.

This research has indicated that in this instance the adopted process of liberation of the oppressed by ecumenical theologians gave a political stance which, when projected as a sole emphasis of a religious leader in a conservative society, did not get rooted among local people. Ecumenical theology's emphasis on conscientization as a focus on the transformation of society was an external jargon which needed a lot of adaptation for many local situations. The externally originated trend of the Church leaders overruled local forms of conscientization which are taking place. It is also significant to note that those who took 'conscientization' as their strategy for development, underestimated the role of 'physical development' (e.g running schools, hospitals, etc.). This also applies to the debate on social justice which needs a lot of adaptation in local cultures which was by-passed by ecumenicals in this instance, thus creating misunderstanding among different groups.

While committed to the liberation of the oppressed, the WCC which is the major instrument of ecumenical theology adopted a wider definition of 'salvation', thus opening up to the secular usage of it. The secular use of the word salvation means deliverance from any kind of bondage, e.g. salvation from socio-political and religious restriction or diseases like malaria etc. This, in view of many Christians of the traditional societies, diminishes the doctrine of salvation, thus, lowering their level of enthusiasm to participate in development. The issues of justice (participation), peace, and integrity of the creation is a consistent



theme in ecumenical theology of development but in its highly rhetorical approach this, along with many other concerns of the ecumenical theology seemed in this instance mere slogans and thus caused many people to become disillusioned in a developing society where the general educational standard is very low. In the context of rural life in Multan and Bishop Samuel's sophisticated approach to development, a direct implication was that conscientization merely over-emphasized the awareness-raising at the expense of meeting physical needs. It does aim at long term radical restructuring, which is a valid approach in some development theories, but it tended to be overshadowed by mere philosophical and academic debates in some areas of Multan Diocese.

Bishop Samuel's adopted theology of development in the context of his sole emphasis on structural change, though, is endorsed by all ecumenical circles and is a representation of an international body committed to socio-political change on a secular line. However, it did not find appreciation in the local conservative religious context of Multan and therefore, also did not prove representative of local Christians.

Evangelization also appears mere rhetoric if the Church structure is not welcoming to people i.e., the church leaders and workers are not approachable to ordinary Christians and people outside the community. Evangelization which professes God's love and the Church's commitment to work for the extension of God's kingdom of love and caring demands a ministry of 'word and deed' by the Church. It is therefore noted that it is not what the Church says, but rather what the Church does, that the people hear and accept. This has its implication for Hyderabad Diocese where a lot was professed in the area of God's love and concern for the poor.

With regard to Hyderabad Diocese's polarised position of proclamation approach, it is

noted that, because of enthusiasm for evangelism, the issues of prophetic ministry (raising the issues of justice in society) are not paid adequate attention by some evangelicals.

Development, when taken as a means of evangelization and Church planting has validity for some and is criticized and challenged by others. Thus Bishop Jiwan's stand on evangelization is a representation of only one aspect of the evangelical theology of development and is a non-wholistic expression.

One of the key findings of this research is the central role of the leaders in the development process. It was noted that the culture makes the person and power of the leader more important than his beliefs and ideology. This is in the context of feudal landlordship and elitism, (see p.124). The key role model known in Pakistani society for successful leadership is one of the strong, authoritarian person, who requires obedience from his subjects, and who is almost expected to feed his ego and greed for power by taking advantage of his position. Constitutional requirements, whether in secular or church government, may be ignored, if they do not further the leader's agenda. The leader is supported in his application of this leadership style by his peers. There is intense pressure to conform - rather than to set a new standard of biblically-based 'servant leadership', where beliefs and ideology are applied with a willingness to listen and serve.

In the case of this research, it was this strong feudal and bureaucratic national context which contributed to the observation that the Bishops Samuel and Jiwan fitted into their culture and to some extent, expected leadership styles. Bishop Samuel professed the ideology of 'participation', while Bishop Jiwan the ideology of 'partnership'. However, despite these different ideologies their operational model was the same i.e., the leader-directed over against belief-directed. It was the pride of the diocesan leaders which added



to the externally influenced divisions among the dioceses, (see p. 284). There is room *for* further research into the leadership model and style of the Church leaders.(see section 9.6 of this chapter).

Islamic concern for development mentioned in chapter two and cited above in this chapter raises the issue of dialogue with Muslims for any joint effort in developing a common discourse for addressing issues of development. It is noted that there were some efforts by Multan Diocese in that direction but Hyderabad did not show any interest in that. Again the Bishop of Hyderabad missed the broader spectrum of evangelical theology of development which does not restrict Christians' involvement in development to a closed and narrow approach. On the other hand it is not necessary to adopt a liberal theological approach to relate to people of another faith. This is a key observation with regard to having common discourses to avoid polarization and misunderstanding.

The field research shows that in the cases of both the dioceses under study, the analysis of the problem was made in the light of a prior commitment to conscientization and evangelism.

Because of its emphasis on 'awareness-raising' and other non-physical aspects of development, ecumenical theology generally speaking did not aim at measurable results of Church's activity. This practice of ecumenical theology concentrated enormous power in a few hands which in many cases made local leaders both authoritarian and proud and in some cases self-centred. Those who lead at local level appear as entrepreneurs, ending up with managerial skills, and thus overlook many aspects of their pastoral ministry to people.

In the areas of channelizing funds for development, because of the so called expertise of the leaders mentioned above, a few people became sole channels of huge grants and

became religious elite. This diminished the role of masses in development, created disappointment and dependency and strengthened servitude. Since most development projects were targeted at conscientization, any material outputs that occurred were not considered a success by the organizers.

Ecumenical theology's emphasis on conscientization and structural change pre-supposes the existence of some minimum level of political freedom. It has already been stated that the religio- political Pakistani context puts many restrictions in the path of development for almost everybody in general and for the minorities in particular. The Church leaders, without measuring the practical difficulties of people at the grass-roots level, sometimes emphasized issues which were not impossible but difficult to solve. Slow progress then created a barrier between the leader and the congregations. For example, the issues of 'structural change' emphasized by the Bishop of Multan was generally not understood or accepted by most of the clergy and diocesan people. This created disappointment on both sides.

Since the socio-economic, political and religious situations are not mono-faceted, the selective emphasis of theology brought few results for both the dioceses under study. It is 'wholistic mission' which addresses the total human situation of all people and leads to the transformation of society, because 'wholistic mission' addresses the human need in a practical way focusing on contextual transformation of all people as whole persons. (V.Samuel: see pp.104-105). The agricultural and rural development projects in Multan diocese and some community development projects in Hyderabad were closer to 'wholism'. Local people's aspiration was a part of the projects. The dioceses scored good results in those areas. This shows that two case-study dioceses in terms of reality were very



close to each other, but the adopted theologies as strategies stressed their separation.

Other than the theological arguments, the strong grip of the diocesan bishops in both the dioceses of Hyderabad and Multan raises the probability, as elaborated in secular Development Theory, of seeing weaknesses of paternalistic and 'top-down' approaches to development. This raises questions about 'internal servitude' and the relevance of the Rural Development Debate concerning 'the empowerment' of the rural poor (stated above). The issue of equity in terms of equal opportunity to progress is also yet to be addressed in the Church of Pakistan. This is so because of the highly centralized way of working and the associated fear of participation by people outside a restricted circle.

### **9.3 Implications for an adequate theology of Development for Pakistan covering the case-study dioceses and the Church of Pakistan as a whole.**

#### **9.3.1 Introduction**

To propose a theology of development for Pakistan, a synthesis of first two sections of this chapter is given below.

1. Secular economists and social scientists have concluded that 'economic development' has its place in development, but on its own economic development is not sufficient for development of people. They have also identified the complexity of human groups, particularly of developing nations, thus adopting a flexible approach to development. The major challenges for any development philosophy posed by the secular development are those of a democratic way and working for the extinction of external dependency and interval servitude.

2. The Bible projects God's love for human beings for their development as fully human. The Church claims to have a role to extend God's intentions (some call it God's kingdom

on earth) for human beings.

3. The theological discussion sums up its focus on evil in individual and structure, thus asking for a change in individuals and socio-political and religious structures, and a broader social justice in society. This poses the challenges to all involved in development process particularly to the churches to take humans as a whole.
4. The national context of Pakistan is that of a feudal and centralized bureaucracy. The high level of corruption in the general socio-political set-up poses a challenge to the Church to play a different role in the process of nation-building.
5. The discussion regarding the Church of Pakistan and the case-study dioceses has highlighted that the Church of Pakistan, a minority group among a 97 per cent of Muslim majority has its own sub-culture. Christianity in Pakistan is a unique group. It is one of the original Christian Churches in a Muslim land. Despite this fact, Christians are considered aliens in their own home land by many Muslims.

The centralization in the Church of Pakistan poses the challenge of not taking any one group of the Churches as expert and exclusively responsible for all the diocesan work, even if it be a Bishop. The challenge of pragmatism in the sense of a more realistic approach, thus avoiding abstract phenomena, has also been identified in this regard.

The analyses of the Diocesan development projects have identified that whether the projects succeed or fail, the love of God must be exhibited. Predetermined and externally originated / influenced development brings only partial results, therefore, the challenge of contextualization and wholistic approach to mission and development are the major areas of concern.

This research has also identified that firstly, a contextual conscientization, in the form of an



affirmation of the worth of individual has existed in the Church of Pakistan. The diocesan projects, especially in the case of Multan diocese, added only to the existing human resources and an historical stand of Christian mission as a concern for the whole person. The Churches' commitment to human need, particularly of poor people, and its cooperation with the secular and many Muslim bodies for the cause of upholding of human rights has been considered a unique contribution to the transformational development in Pakistan.

The local form of evangelization, through which the churches and individuals are consciously engaged in witnessing to the gospel of Christ through 'word and deed' has also existed in Pakistan. The parishes and church institutions are doing many formal activities in the area of evangelism whereas individual Christians generally speaking are conscious of witnessing to Christ.

In both the cases of ecumenical and evangelical theologies of development when imposed as external ideologies, a strong resistance was noted. The above mentioned facts identify a revision of thought and approach to development in the Church of Pakistan. On these foundations a more adequate theology of development is proposed as follows.

### 9.3.2 A Theology of Development for Pakistan

The following are some areas which a theology of development for Pakistan needs to address.

#### Social Change

Development by definition is a story of social change. The higher the level of a positive

social change in an organization or a society is, the greater it scores in terms of having attained development. Therefore, social change should be the foremost priority in the Church of Pakistan. With reference to both the Bishops Samuel and Jiwan, in the midst of the strengths and weaknesses of their personalities and adopted theologies, a more realistic and pragmatic approach to development should be adopted. Economists from Pakistan, working in collaboration with international scholars, have identified the external element, government commitment, level of participation, and quality of economic management as the key factors in the development of Pakistan, and thus pose a challenge to concentrate on the related factors.( Shahid Javed Burki and Robert LaPorte, Jr; 1986, second print:355). These four factors mentioned by Burki and LaPorte have direct relevance for the Church of Pakistan. One should note that the Church of Pakistan's role in development has a clear external element in the form of theology, funding and personnel. The Church's commitment to development as a part of its mission brings a challenge of evaluation of the theology and method of development. The participation of people at a grass-roots level is also challenging to many areas of the life of Church of Pakistan. The quality of economic and social development in the areas of physical and non-physical realities of life are also crucial for the Church of Pakistan . The following are some key issues in this regard.

1. A clearer and more realistic understanding of development is needed. Development is not just an activity of running projects here and there. Projects need money. The Church of Pakistan has limited financial resources. Development focused on projects only becomes externally influenced and in some cases manipulated by funding agencies. The church is a spiritual organization and at the same time has a social role, therefore, a more adequate role of the Church of Pakistan in order to manifest values of a different humanity is expected.



2. All development activities have some kind of channels. This study, with a reference to cultural situation of Multan and Hyderabad and the concerns of development debate, has identified that people's aspirations should be upheld in the process of development. People should be subjects of their development. A wrong priority, in the context of the Church of Pakistan, has been identified. The Bishops whose role is to oversee the pastoral work of the dioceses tend to be sole channels of both theologies and funds, and inviting missionaries as external personnel as well. Both the Church of Pakistan and the donors outside the Church of Pakistan need a better consciousness in this regard. The Bishops of the Church of Pakistan need to be different from secular economists and political scientists. The economists tend to diminish the role of politico-economic realities when advocating a particular pattern of economic and political development. (cf. Burki and LaPorte, Jr, 1986:354). This is particularly true in the case-study dioceses of Multan and Hyderabad who worked with a pre-defined theology and overlooked many practical realities of the respective regions. Person oriented ministries flourish only when a particular person is present. The wholistic mission should be the concern of the whole church, not of the Bishops or other particular officers only.

The issue of shared ministry is also significant because it avoids the risks of an authoritarian, centralized, 'top-town', and elite culture, to which the Church of Pakistan's hierarchy is not a stranger. This also gives way to flexibility which is a concern of current economists (Brohman: 1996). The complexity of Pakistani culture demands a flexibility in approach to mission and development. Pre-defined strategies, may it be a theology, do not work as those who adopt them are not ready to adapt the nature of the policy.

3. In the light of above two points, convergence of different strategies of activities is

needed. The two models adopted by individual Bishops of Multan and Hyderabad Dioceses were conscientization and evangelization which have their legitimacy in respective circles. But, the level of polarization was so high that it created a gulf between the two dioceses who shared common boundaries, many geo-political and socio-economic and other factors.

These differences affected their relationship in the Synod and other places as well. This polarization in the ministry of the two dioceses within a united church appeared out of place.

4. This research has identified a need for the Development of Indigenous Personnel and Resources. In the context of sustainable development, increases in indigenous personnel and financial resources are needed in all the Dioceses of the Church of Pakistan. Both the case-study dioceses (and particularly Hyderabad) have depended on the expatriate missionaries for both initiating and maintaining most of the development activity. In the context of the universality of the Church, the call of the 'Great Commission' and the fulfillment of the 'Nazareth Manifesto', missionaries from all over the world are both sent and received. In this research a low level of commitment by the indigenous people of Multan and Hyderabad for mission and an inability to sustain the quality of service after the departure of key missionaries were observed in many instances. On the other hand, many expatriates were seen in administrative posts maintaining church institutions rather than working at the forefront of mission outreach. The following are some concerns in this regard: a) missionaries are more usefully used in a supportive role in preparing local people for mission and the wholistic development and not for maintaining the structure; they are complementary assets but not substitutes for the nationals; b) missionaries are needed to facilitate and not to manipulate by way of acting as exclusive channels of grants; c)



missionaries are invited by the churches (in the case of the Church of Pakistan, by the dioceses) and not imposed by the donors. Who decides to invite missionaries is important.

Regarding the level of the commitment of the nationals, confidence in local people is significant (Acts 6; the choosing of the seven deacons from among the local members of the Jerusalem Church). The indigenous staff need to commit themselves to develop their competence and credibility for the maintenance of the work handed over to them.

In terms of indigenous resources, conscious efforts are needed in the following major areas:

- a) Coupled with increasing self-reliance by most; and giving capacity by at least some families, Christians' sacrificial giving is of the foremost importance. The church leaders need to explain the financial aspects clearly to people and take them in confidence not only for fund-raising but also for fund spending. This is crucial to have mission-mindedness among members of local churches which is missing (generally speaking) among the Punjabi sector of Pakistani Church.
- b) The use of the church's land lying vacant for income generation. We should note that this practice has brought some good result in the past for the Church of Pakistan. (Bishop Chandu Ray:1960s and Bishop Alexander Malik: mid-1980s, they developed some lands lying vacant in Karachi and Lahore Diocesan areas respectively which has proved great assets for the concerned dioceses). Without going into a total commercial lifestyle, the dioceses could develop some of the church properties for a financial resource.
- c) While developing local resources, the dioceses need to develop a network of sharing resources; e.g. there are several property trusts existing in the Church of Pakistan which should benefit a wide range of people all over Pakistan instead of a restricted group of people; and

d) The dioceses should develop an outward-looking mentality which leads to a corporate working style. The inward-looking focus on competing individuals or groups does not leave space for united corporate goals and teamwork. While advocating the process of indigenization with respect to a theology of development, it is suggested that the 'training' which both the case-study dioceses included in their activities, needs careful attention. Contextualization of training of a new generation of scholars, along with Christian tradition, in Asian culture and realities, ideology of Pakistan and Islamic thought and practice is suggested. (cf. Hwa Yung, 1997:235).

### Ecumenism

Identity and integrity in the historical context and the ecumenical nature of the Church of Pakistan need some attention. Pakistani Christians are proud of the fact that many of them have a humble and poor background in terms of status and wealth but the Lord, in the midst of all these historical realities, has given them grace to progress. The Church of Pakistan, generally speaking, is a Church of the Poor and therefore, it does not match to her context that it should work for the interests of the elite.

In terms of integrity, the areas of finances and use of authority are crucial. There, in the midst of general corruption, is an immense challenge for those in any form of authority in the Church of Pakistan. This is important in the context of having distinct values from the exploiters in order to maintain witness to the gospel truths of service and sacrifice.

The Church of Pakistan is a united Church and has an ecumenical nature. Therefore, a much higher level of partnership within the Church of Pakistan is desired. This is to maintain the unity in purpose and mind which was the intention of the originators of the



Church of Pakistan.(see p.172).

The Church of Pakistan, in the light of above mentioned proposals, needs to redefine its theology. Thus, having 'theology of participation' of all people focusing on the need of people in the light of God's intentions. Thus, developmental issues should be included in the regular and in service training of pastors so that the Church would both preach and live out a transformational theology.

The Church of Pakistan came into being as a result of ecumenical unity. This brings a challenge to maintain the Biblical standard of unity among the units i.e the dioceses.

Partnership with the overseas Christians and within the Church of Pakistan is of great significance on the grounds of (1) securing financial and moral support from partners in the development projects while maintaining international Christian unity; (2) to strengthen the network of development activity at national level maintaining mutual trust among the dioceses leading to a greater impact on mission of the Church in Pakistan. Since development is a comprehensive process, ecumenical unity with churches and groups outside the Church of Pakistan also needs to be further developed on broader lines.

The early Church's model of ecumenism sprang up in the context of the social critique of the New Testament with its origin in the Old Testament. The foremost sociological issue in the Old Testament was that ordinary people were excluded from economic growth and development. It was the powerful who came to own everything. Unconstrained capitalist and feudal systems exclude the common people from opportunities for development (Wright and Brueggemann, see pp. 44-45).

The New Testament undermines certain norms of Old Testament life e.g the inferior role of women, the status of slaves and the exclusivity of the Jews' knowledge of God. Egalitarian

experience across classes was confined to the early Church. Because of this experience there was growth in the early Church. Equal access to real income for consumption was also a practice in the early Church (Acts 2;4;10; 2 Cor. 8).

The Church of Pakistan needs to evaluate its methods of development in the light of a Biblically-based ecumenism. Are they contributing to the oppression of the poor or releasing people from the forces of bondage? Commercialization of certain services like education, medicine, etc., leading to merely strengthening the elite culture is not an attractive model; it contradicts both the Bible and the historical basis of the Church of Pakistan as an ecumenical church.

The current development thinking has focused on 'local movements' (Interview, Nazir-Ali; 1995). The Church of Pakistan instead of focusing on big and central activities of development needs to focus on people's movements at grass-roots level. Encouraging people to open the Bible in small groups with an applied theological interpretation is a necessary move towards a people's church which will work better for development.

#### **9.4 Implications for Global Christian Thinking about Development and the Church's Role.**

This section deals with the implications arising from this research in general as well for those churches which are in a similar situations to the Church of Pakistan. This includes both positive and negative lessons from the research.

##### **9.4.1 Positive Lessons for Other Churches to Learn**



### The Humble Background of Christians and Development

The present Church in Pakistan is largely a product of the Modern Missionary Movement of the last and this century when thousands of people with a scheduled caste Hindu background became Christians. These groups were both economically and socially despised by Caste Hindus and Muslims. Because of their so-called menial jobs, they were considered ritually unclean. This was a challenging situation for the new converts to survive in and develop. The challenge of survival, development and mission is still the same to some extent. In the context of a situation very close to social boycott, the Church gained a reputation of service in the areas of education, medicine and social services.

The Church over the years has identified with the oppressed. e.g. brick kiln workers, haris and basti dwellers. The pastoral ministry of the Church was focused on both the educated and the unschooled throughout the country. That the Christian community (which in many ways, especially because of its humble background, is itself oppressed) has worked for the oppressed, both Christians and non-Christians, is a key lesson for the Church worldwide and Christians in similar situations. The poor can develop from the basis of a living faith in God. By having an awareness of the causes of injustice and remembering their own deliverance experience from exploitation, the oppressed can work successfully for the release of others who are oppressed.

### The Church of Pakistan - unity in diversity

The Church of Pakistan is a 'theological church'. The concept of Church Union is based on theological convictions. Because of the challenge of maintaining union in the midst of diversity of culture, theology, and local challenges in the dioceses, both the leadership and

people have struggled for the last 25 years. There has been many incidents, in the areas of conflicts over property, administrative matters, etc, in the Church of Pakistan, which proved to be a set back to development, but the Church Union has survived.

The Church of Pakistan covers the whole of Pakistan. The eight dioceses face the challenge of unity in diversity. The bishops have a leading role to play. Because of their background and local challenges all the eight Diocesan Bishops do not think the same way, thus developing distinct concerns. Within the diversity of culture, climate, colour and religion, the Church of Pakistan allows its units to maintain their distinctiveness, autonomy, and to implement distinct approaches of mission and development. Many a times the approaches of the Bishops are externally influenced yet the specific role of the dioceses has been recognized. Peshawar Diocese focused on medical services, Sialkot on evangelism, Lahore on education, Multan on agriculture and rural development, Hyderabad on tribal evangelism and Karachi on urban issues like ministry to drug addicts and the mentally handicapped. Raiwind and Faisalabad dioceses were at one stage parts of Lahore and Multan respectively and maintain programmes accordingly. These distinctive ministries were developed and maintained on top of general pastoral work.

#### 9.4.2 Negative Lessons for Other Churches to Learn

Apart from the positive lessons mentioned above, there are some negative lessons for other churches to learn from the Church of Pakistan. The following are some major areas of concern.

Firstly, highly centralized administrative structures invest great authority in a few hands which has diminished people's participation and develop self-centredness in leaders and



people in general.

Secondly, the Church of Pakistan after twenty five years of union is still struggling to define the basic questions of the meaning and purpose of unity. The autonomous status of the units and the legislative and supervisory role of the synod is not fully clear to all people. There has developed a high level of mistrust among different dioceses which is affecting the life of the Church as a whole.

Thirdly, the Church of Pakistan though a national church still depends on overseas donors for the running of the development projects. This affects an indigenous church in terms of its policies.

Fourthly, there has emerged a leadership crisis in Church of Pakistan. This is because of poor training programmes to produce leaders. Theological education has a low profile in the Church of Pakistan.

This research has identified the fact that many development activities initiated by the bishops were based on pre-defined theological convictions which overlooked the socio-political realities faced by people at a grass-roots level.

Finally, self-centred attitudes present in almost all sectors of the Church of Pakistan have also a negative implication for the global church. As stated above, self-centredness not only retards development in terms of not giving space to cooperation but also subjects the Church to divisions which are a big hindrance to development.

## **9.5 Implications for International Development Theory**

International Development theory is a secular discipline. The practice of development has

undergone change since its inception in the 1950s. In secular development theory, the main emphasis has been on the economic aspect of development. Social issues like justice, distribution of wealth, etc., were given some attention over the years. But the Church's commitment to structural change in terms of 'equity' has been distinctive. In addition to this there are some very clear implications from this research for both the theory and practice of development.

#### 9.5.1 Long, Consistent and Practical Service of the Church

There have been modifications in the practice of development, but the role of the Church of Pakistan in development has been long and consistent. Positive changes in the structure of society is a development paradigm. The Church of Pakistan's consistent presence in and service to the poor people meets that challenge. The two case-study dioceses and most of the other dioceses developed long-term plans and methods to meet the needs of people in a pragmatic way. One example is development of the rural sector. The Church of Pakistan in Multan and Hyderabad Dioceses and elsewhere focused on developing the villages. The village education, health and agricultural extension services were practical ways to bring development to the villagers. Also, in the 1960s there was a network of village schools (upto 8th and 10th grade) in Multan District run by the Church. The Church did a pioneering work in that regard and maintained it. The theological perceptions of the Church leaders were consistent e.g. conscientization and evangelization by Bishops Samuel and Jiwan; therefore they provided a long-term service. There is an implication here for development theory which has undergone such rapid changes over the years that new paradigms have often obscured the value of the enduring pioneer efforts.



Development theories by their definition sometimes end up providing only principles or precepts. The case-study dioceses and the Church of Pakistan as a whole, however, gave practical lessons for development activity. The Dioceses of Multan and Hyderabad have proved that both the areas of agricultural development and social justice have been made a reality by the Church in Multan and Hyderabad. It is long and consistent service which makes the principles a reality.

#### 9.5.2 Non-material Development and the Church of Pakistan

The non-material aspect of development is projected on a very limited scale in development theory. Todaro has mentioned that men and women need to be materially and spiritually better off (stated above). The conscious efforts of the Church of Pakistan in the areas of evangelization and conscientization as a part of development activity has implications for development theory. The Old Testament rule that, 'man shall not live by bread alone' was practically endorsed by Jesus and has been imperfectly lived out by the Church. The Church of Pakistan is never content with just the material aspects of development.

The concept of wholeness has been developed and strengthened by the Church of Pakistan.

The development activities aimed at awareness of the issues of underdevelopment, focusing attention, for example, on youth work and women's participation in the church and community.

The capability development of people was also a conscious effort by the dioceses under study. In this regard the existing potential of all people was recognized which is a practical approach in development.

The Church's response to meet human need in the light of 'compassion' in its positive sense is a unique contribution to development. Human beings are not just physical but spiritual beings and need to be addressed in that way.

The Church's critique of unfettered capitalism and the liberal market economy is based on theological convictions that human beings are made in the image of God. God created this universe and provided for all humankind. The freedom to use resources has its restrictions. Not taking any particular economic philosophy as an 'idol' has been advocated by the Church and is a lesson which development theory has yet to learn.

Transformation of society with regard to maintaining the positive social values was also aimed at in the case- study projects. To identify the poor and unschooled was a priority in development activity. Empowerment of the poor peasants (as in recent development theory) was among the original development objectives in both the Dioceses; empowerment in the spiritual domain is central in Christian theology, through the work of the Holy Spirit, firstly, and then the Bible and Christian fellowship.

Social justice and human rights with reference to uplift of the oppressed groups was a priority for development projects. Their efforts at reaching the oppressed provide a development paradigm in both the case studies which are often overlooked by development theory and, therefore, has its implications for current development theory.

### 9.5.3 Material Development as Mediatory Points between the Rich and the Poor.

With reference to the current mission theologians, this research has identified the concentration of the exploiters as well as the oppressed as a need in development (Nazir-Ali:1993). The Church of Pakistan has worked in that direction attempting a mediatory role



in development.

The case study projects in both the Dioceses were based on the mediatory role of the Church, for example the agricultural sales store at Stuntzababad and Khipro Christian Community Centre. The concept of witness to the gospel truths of equality of status of the rich and the poor and the possibility of reconciliation were highlighted. There were few results in this regard but some impact was made which can be built upon further.

The pastoral work of the dioceses based on a parish structure is also a strength of the Church. It provides knowledge and legitimacy for the mediatory role of the church between different groups and communities. This also has implications for development theory.

#### 9.5.4 Small beginning , a development paradigm

Development theory, in most cases, has suggested strategies of progress at a macro level. This undermines the potential of people developing in groups at a community level. This research, with a reference to the community based projects run by the case-study dioceses and some mission theologians (e.g. V.Samuel:1996), has identified that macro-level development is not always a good strategy. The micro-enterprise activities , by the evangelicals in different parts of Pakistan and all over the world especially in wake of the Free Market and Privatization Model, has implications for development theory. The micro-enterprise approach to development also answers the cultural aspect of development which is a concern of many development theorists, as it tends to encourage people in the local situation .

## **9.6 Implications for Future Research**

The following are some areas where more research is needed. This research has its implications for future research in these areas.

Firstly, there is complexity of thought and practice of many Church leaders and institutions in the Church of Pakistan. Under the influence of highly sophisticated forums, which many Bishops have exposure to, the Church leaders talk in very sophisticated terminology. This sometimes confuses people and researchers as to where a certain leader stands with regard to his or her approach and strategy. Complexity of local cultures is also a linked area with this point which needs attention for future research.

As identified earlier in this chapter that the culture makes the person and power of the leader more important than his ideology, an analysis of the relationship between the person and power of the leader and the ideology for development needs further research. The focus of this research was to analyze the role of the Church of Pakistan in development by way of examining the development activities of the two case-study dioceses. In the light of the findings, the role of the diocesan leadership has been highlighted which has its implication for future research.

Secondly, the centrality of funds, reports and other activities of the dioceses made this researcher unable to have access to necessary information regarding funding and personnel of certain activities. This has its implications for future research in the area of quantitative evaluation of the work of the dioceses.

Thirdly, there is no uniformity of rules of receiving missionaries and grants by different dioceses. Therefore, it is not easy to suggest uniform rules for the whole of the Church of Pakistan.



Fourthly, the ever changing national political situation has left its effects at different regions of Pakistan at different levels. This also applies to the dioceses of the Church of Pakistan . Therefore, this research whose focus was mainly on Multan and Hyderabad Dioceses have not addressed all the issues that the dioceses of the Church of Pakistan are facing. This limitation has also a relevance for future research.

Finally, the New Testament standards of social ethics are followed at a different levels by different dioceses. This research has its limitations in suggesting any uniform ethical values to the whole of the Church of Pakistan and has implication for future research.

#### **9.7 Final Conclusion: A hope for a transformational ministry**

This research has demonstrated the importance of people's participation in development. It has also demonstrated how powerful the Diocesan Bishops are. With reference to the Bishops of Multan and Hyderabad, in the context of their externally originated theologies of mission and development, this research has further identified the areas of widely differing theological standpoints, hardly being able to listen to, respond to or meet the people's aspirations. This suggests the need for the Church of Pakistan to address this closely in its future ministry with the poor, manifesting more of a 'pastoral model' of mission and ministry. Based on the model of Christ in the Bible, the pastoral model helps the bishops and other church leaders to lead people in a caring way; thus acting as facilitators instead of directors. The pastoral model also carries the connotation of a captain who leads a team and does not necessarily do everything by him or herself. In the footsteps of Christ, this model is a symbol of sacrifice which is a great strategy for any development activity leading to wholism and transformation of the Church and Society.

# BIBLIOGRAPHY

## LOCAL RESOURCES

*AEFTC - The Agricultural Extension and Farmers' Training Centre, Stuntzabad, Multan*  
(an introductory booklet).

(1965-69) *Reports of the Indus River Conference of the Methodist Church, Multan.*

(1970-90) *Reports of the Diocesan Councils - Multan Diocese; Multan.*

(1981-90) *Diocesan Council Reports; Hyderabad Diocese.*

(1992) *Multan Diocese Introductory Brochure; Multan Diocese.*

(1992) *Annual Report of Village Development; Multan Diocese.*

(1986, 1989, 1992) *Reports of the Synod Meetings; Church of Pakistan.*

(1976) *The Constitution of Church of Pakistan.*

(1973) *The Report of the Evangelistic Committee and Tribal Study Conference; Karachi Diocese: Church of Pakistan.*

Azam, K.M (1988) *Economic and Politics of Development-An Islamic Perspective;*  
Karachi: Royal Book Company, Saddar.

Bhatia, B. M. (1990) *Pakistan's Economic Development; Lahore: Vanguard Books.*

Barkat, Anwar M. (1976) *Struggle for Selfhood, a consultation between the Church of Pakistan and its overseas partners; Lahore: Institute of Political Science Studies.*

Burki, Shahid Javed and Laporte, Robert Jnr. (1986) *Pakistan's Development Priorities;*  
Karachi: Oxford University Press.

Church Union Planning Committee (1965) *The Plan of Church Union.*

Das, Vincent A. (1985) *Church of Pakistan Today and Tomorrow, a consultation between the Church of Pakistan and its overseas partners; Lahore: Church of Pakistan.*

Gardezi, Hussain and Rashid, Jamil (1983) *Pakistan: the Unstable State; Lahore: Vanguard Books Ltd.*

Haq, Mahbubul (May 4, 1988) "Rediscovering the Human Dimension in Development",  
article in *the Daily Nation; Lahore: The Daily Nation.*



- Hasan, Ibnul (1989) *Integrated Rural Development*; New Delhi: Sterling Publishers Private Ltd.
- Hayes, Louis D. (1987) *The Crisis of Education in Pakistan*; Lahore: Vanguard Books.
- Hayes, Louis D. (1986) *The Struggle for Legitimacy in Pakistan*; Lahore: Vanguard Books.
- Hayward, John (1989) *A Handbook of the Hyderabad Diocese*, Hyderabad.
- Hussain, Chaudry Muhammad (1987) *Development Planning in an Islamic State*; Karachi: Royal Books Company.
- Iqbal, Muhammad Alama (1923) *Pyame-e-Mashraq*, Karachi: Tahir Book House.
- Iqbal, Muhammad Alama *The Reconstruction of Religious Thought in Islam*, Lahore: Sh.Muhammad Ashraf, Kashmir Bazar.
- Jiwan, Bashir (1971) article, "Organisation of the Tribal Church in Sind"; Hyderabad.
- Jiwan, Bashir (1991) *Bishop's Message to the Twelfth Diocesan Council*; Hyderabad.
- Jiwan, Bashir (1990) *Bishop's Report and Vision for the Eleventh Diocesan Council*; Hyderabad.
- Jiwan, Bashir (1981) *Diocese of Hyderabad and its missionary and evangelistic challenge*, Moderator's Commissary's letter; Lahore.
- Jiwan, Bashir (1989) *Hyderabad Diocesan Report to the Synod*; Hyderabad.
- Jiwan, Bashir (1978) *The report of the evangelistic ministry task among the tribal people of Sind*; Hyderabad.
- Kemal, A.R (1994) "Structural Adjustment, Employment, Income Distribution and Poverty"; article in *The Pakistan Development Review* Ed.Syed.Nawab Haider Naqvi, Islamabad: The Pakistan Institute of Development Economics.
- Khunen, Frithjof (1989) "The Agrarian Sector in Pakistan's Development Process", Historical Evidence and Implications for Policy and Theory; article in *The Pakistan Development Review - papers and proceedings part I Winter*, Islamabad: The Pakistan Institute of Development Economics.
- Lall, Philip S. (1994) "Issues and Determinants of Pakistan's Ecumenical Movement Towards the 21 Century", paper read at consultation of NCCP; Lahore.
- Mitchel, Keith O. (1974) article, "The Case for Ethnic Comity"; Hyderabad Diocese.
- Munir, Muhammad (1980) *From Jinnah to Zia*; Lahore: Vanguard Books Ltd.

- Nabi, Ijaz; Hamid, Naveed, and Zahid, Shahid (1991) *The Agrarian Economy of Pakistan*; Karachi: Oxford University Press.
- Nabi, Ijaz, (Ed.) (1986) *The Quality of Life in Pakistan*; Lahore: Vanguard Books.
- Naqvi, Syed Nawab Haider (1993) *Development Economics-A New Paradigm*; Lahore/Islamabad: Oxford University Press.
- Naseem, S. M. (1986) *Underdevelopment, Poverty and Inequality in Pakistan*; Lahore: Vanguard Books.
- Planning Commission, Government of Pakistan *Five-Year Development Plans I, II, III, IV, V, VI*; Islamabad: Government of Pakistan.
- Shahani, M.L.(1989) Article, "Outlawed by Faith", Karachi, Nursery.
- Shanani, M.L.(1991) Article, "Separate (Communal) Electorate", Karachi, Nursery.
- Qudus, Syed Abdul (1990) *Social Change in Pakistan*; Lahore: Progressive Publishers.
- Qudus, Syed Abdul (1989) *Pakistan - Towards a Welfare State*; Karachi: Royal Books Company.
- Qureshi, M. L. (1984) *Planning and Development in Pakistan*; Lahore: Vanguard Books Ltd.
- Qureshi, Ejaz Aslam (1991) *Development Planning in Pakistan*; Lahore: Feroz Sons (Pvt) Ltd.
- Rizvi, Syed Shabbir Raza (1992) *Constitution of the Islamic Republic of Pakistan*; Lahore: Nadeem Law Book House.
- Samuel, J. V. (1980-90) *Monthly Episcopal Letters*; Multan Diocese.
- Samuel J. V. (1985) "The Church's calling - a Sacramental Community", paper read at a consultation with overseas partners; Multan: Multan Diocese.
- Samuel J. V. (1986) Paper, "Multan Diocesan Education Policy", *Multan Diocese*.
- Samuel J. V. (1987) "The Role of the Church in Education for Christians and its Commitment towards Financial Consequences"; paper read at Lahore: National Christian Education Foundation.
- Samuel J. V. (1989) *Multan Diocesan Report to the Synod*.
- Self, John (1991) "Faith in Community", article in *Yes* magazine of CMS; London: CMS.



Stock, Frederick and Margaret (1976) *People's Movements in the Punjab*; Bombay: Christian Literature Service.

Stock, Frederick (1971) *Summary Survey of Evangelistic Opportunities in the Sind*; Hyderabad.

Wahab, Yusuf (1981) *Serving Community*; Lahore: Lahore Diocesan Board of Education.

## DEVELOPMENT THEORY & RURAL DEVELOPMENT AND OTHER

*The Holy Qura'n Text*, Translation and Commentary by A.Yusuf Ali. Leicester: 223 London Road, The Islamic Foundation.

Belshaw, D. G. R. (1975) "Rural Development - Sector Policy Paper"; Washington: The World Bank.

Belshaw, D. G. R. (1977) "Rural Development Planning - Concepts and Techniques"; Norwich: University of East Anglia.

Belshaw, D. G. R. (1982) "Rethinking Monitoring and Evaluation System for Rural Development Institutions", *discussion paper no. 107*; Norwich: University of East Anglia.

Brandt, Willy (1980) *North-South - A Programme of Survival*; London: Pan Books.

Brohman, John (1996) *Popular Development*; Oxford: Blackwell Publisher Ltd.

Casley, Dennis J. and Kumar, Krishna (1987) *Project Monitoring and Evaluation in Agriculture*; Washington: The World Bank.

Chambers, Robert (1990) *Rural Development - Putting the Last First*; London: Longman Scientific and Technical.

Clark, John (1991) *Democratizing Development - the Role of Voluntary Organisations*; Connecticut: Kumarian Press.

Cowen, M.P & Shenton, R.W (1996) *Doctrines of Development*; London: Routledge, 11 New Fetter Lane.

Engineer, Ashgar Ali (1990) *Islam and Liberation Theology*; New Delhi: Sterling Publishers Pvt. Ltd, L-10 Green Park Extension.

Engineer, Asghar Ali (1986) *The Role of Minorities in Freedom Struggle*; New Delhi: Aganta Publications, Jawar Nagar.

Goddard, Hugh (1995) *Christians and Muslims-From Double Standards to Mutual Understanding*; Surrey: Curzon Press, Richmond.

Hall, Anthony and Midgley, James (1988) *Development Policies - Sociological Perspectives*; Manchester: Manchester University Press.

Harrison, Paul (1979) *Inside the Third World*; London: Penguin Group.

Harrison, Paul (1983) *The Third World Tomorrow*; London: Penguin Group.

Lipton, Michael (1989) *Why Poor People Stay Poor*; Hampshire: Gower Publishing Company Ltd.

Meier, Gerald M. (1989) *Leading Issues in Economic Development, 5th issue*; New York: Oxford University Press.

Mehdi, Rubya (1994) *The Islamization of the Law in Pakistan*; Surrey: Nordim Institute of Asian Studies, Curzon Press Ltd.

Pyatt, Graham (1992) "Towards Balanced Development in Pakistan", *Discussion Paper 108*; Coventry: University of Warwick.

Rondinelli, Dennis A. (1990) *Development Projects as Policy Experiments*; London: Routledge.

Sethuraman, S.V.(1992) "Introduction, Environment verses Development" article in *Environment, Employment and Development* Ed. A.S.Bhalla, Geneva: International Labour Office.

Singer, H. W. (1989) "Lessons of Post-War Development Experience - 1945-1988": *Discussion Paper*; Institute of Development Studies.

Syed Anwar H.(1992) *The Discourse and Politics of Zulfikar Ali Bhutto*; London: Macmillan Press Ltd.

Todaro, Michael (1989,1997) *Economic Development in the Third World, 4th & 7th edition*; London: Longman.

UNDP (1991) *The Issues Raised by the 1990 Human Development Report*, Development Report; New York: UNO.

Verhelst, Thierry G. (1987) *No Life without Roots - Culture and Development*; London: Zed Books Ltd.

Webster, Andrew (1990) *Introduction to Sociology of Development, 2nd edition*; London: Macmillan Education Ltd.



World Bank (1978, 1980, 1982, 1985, 1988, 1989, 1990, 1992, 1994) *Development Reports*; Oxford: Oxford University Press.

### BIBLICAL STUDIES AND THEOLOGIES OF DEVELOPMENT

Arruda, Marcos (1980) *Ecumenism and A New World Order, The Failures of the 1970s and the Challenges of the 1980s*; Geneva: WCC/CCDP.

Banks, Robert (1980) *Paul's Idea of Community*, Exeter: Paternoster Press.

Batchelor, Peter (1993) *People in Rural Development*; Carlisle: The Paternoster Press.

Beals, Art (1987) *Beyond Hunger*; Eastbourne, E Sussex: Kingsway Publications Ltd.

Belshaw, D.R.G (1997) "Socio-economic theology and ethical choices in contemporary development policy: an outline of biblical approaches to social justice and poverty alleviation" Article in *Transformation*; January/March 1997, Oxford.

Boff, Leonardo (1980) *Jesus Christ Liberator*; London: SPCK.

Bosch, David J. (1982) "The Scope of Mission", *CMS Annual Sermon*; London: CMS.

Bosch, David J.(1995) *Transforming Mission-Paradigm Shifts in Theology of Mission*; New York: ORBIS Books, Maryknoll.

Brueggemann, Walter (1977) *The Land*; Philadelphia: Fortress Press.

CCA Eight Assembly (1985) *To Set At Liberty Those Who Are Oppressed*; Singapore.

CCA Education (1986) *Finding the Way Together-Education for Ecumenical Understanding and Action*; Singapore.

CCA Seventh Assembly (1981) *A Call to Vulnerable Discipleship-Living in Christ with People*; Singapore.

Chester, Timothy (1993) *Awakening to a World of Need*; London: IVP.

Comblin, Jose (1994) "Brazil: Base Communities" article in *New Face of the Church in Latin America*; Ed.Cook, Guillermo, New York: ORBIS Books, Maryknoll.

Cook, Guillermo (1994) *New Face of the Church in Latin America*; New York: ORBIS Books, Maryknoll.

D'Abreo, Desmond A. (1983) *From Development Worker to Activist*; Mangalore, India: Sharada Press.

- Duchrow, Ulrich (1987) *Global Economy - A Confessional Issue for the Churches*; Geneva: WCC.
- Freire, Paulo (1972) *Pedagogy of the Oppressed*; London: Penguin Books Ltd.
- Guthrie, Donald (1981) *New Testament Theology*; London: IVP
- Gutierrez, Gustavo (1988) *A Theology of Liberation*; London: SCM.
- Gutierrez, Gustavo (1991) *The God of Life*; London: SCM.
- Hay, Donald A. (1989) *Economics Today - A Christian Critique*; Leicester: Apollos UK.
- Hay, Donald A. (1993) "What Does the Lord Require?", article in *Transformation*, Apr - Jun 1993; Oxford: Oxford Centre for Mission Studies.
- Hill, Peter (1987) "Market Economies", article in *Transformation*, June-Sept/Oct-Dec; Oxford: Oxford Centre for Mission Studies.
- Houston, Tom (1990) "Good News for the Poor", *Transformation*, vol. 7 no. 1 Jan-Mar; Oxford: Oxford Centre for Mission Studies.
- Howel, Leon (1982) *Acting in Faith*; Geneva: WCC.
- IFECOUR, The, India (1986) *Transformation - The Church in Response to Human Need*; Nottingham: Grove Books Ltd.
- Johnston, Arthur P (1985) "The Kingdom in Relation to the Church and the World", article in *In Word and Deed - Evangelism and Social Action*, Ed. Bruce J. Nicholls, LCW/WEF; Exeter: The Paternoster Press.
- Kraft, Charles H. (1979) *Christianity in Culture*, New York: Orbis Books
- Kirk, Andrew J. (1981) "Some Biblical Reflections on Development Today", *CMS Annual Sermon*; London: CMS.
- Maggay, Melba (1994) *Transforming Society*; Oxford: Regnum Books.
- Moffit, Robert (1993) "Biblical Development-Background paper, Secular vs Biblical Development", Harvest Study Guide; Arozona, USA.
- Mulholland, Catherine (1988) *Ecumenical Reflections on Political Economy*; Geneva: WCC.
- Nazir-Ali, Michael (1987) *Frontiers in Muslim -Christian Encounter*; Oxford: Regnum Books.



- Nazir-Ali, Michael (1989) *From Everywhere to Everywhere, A World View of Christian Mission*; London: Flame UK.
- Nazir-Ali, Michael (1993) "Thinking Theologically about Development", *CMS Newsletter July-August*; London: CMS.
- Nazir-Ali, Michael (1983) *Islam-A Christian Perspective*; Exeter: The Paternoster Press.
- Nicholls, Bruce J. (Ed.) (1994) *Evangelical Review of Theology Vol 18 No 2*; Exeter: Paternoster Periodicals for WEF.
- Olasky, Marvin, Ed. (1988) *Justice, Freedom and Hope-Towards a strategy for the Poor and the Oppressed*; Illinois: Crossway Books, Westchester.
- Padilla, Rene and Sugden, Chris (1985) *Texts on Evangelical Social Ethics 1974-83*; Nottingham: Grove Books Ltd.
- Perkins, John (1976) *Let Justice Roll Down*; California: Regal Books, Ventura.
- Picket, J Waskom (1933) *Christian Mass Movements in India*; New York: Abingdon Press.
- Picket, J Waskom (1963) *The Dynamics of Church Growth*; New York: Abingdon Press.
- Ramachandra, Vinoth (1996) *Gods that Fail-Modern Idolatry and Christian Mission*; Sri Lanka: New Life Literature Pvt Ltd. Spur Road Katunayake.
- Rin Ro, Bong and Nicholls, Bruce (Eds.) (1993) *Beyond Canberra*; Oxford: Regnum Books.
- Samuel, Vinay and Sugden, Chris (1982) *Evangelism and the Poor - a Third World Study Guide*; Oxford: Regnum Books.
- Samuel, Vinay and Sugden, Chris (Eds.) (1987) *The Church in Response to Human Need*; Michigan, William B. Eerdmans Publishing Co.
- Samuel, Vinay and Sugden, Chris (Eds.) (1991) *AD 2000 and Beyond - A Mission Agenda*; Oxford: Regnum Books.
- Samuel, Vinay (1995) "A Theological Perspective", article in *Serving with Poor in Asia*; California: MARC.
- Samuel, Vinay (1996) "The development movement: an overview and appraisal"; article in *Transformation* October/December, 1996, Oxford.
- Schlossberg, Herbert (1988) "Imperatives For Development", article in *Justice, Freedom and Hope-Towards a strategy for the Poor and the Oppressed*; Olasky, Marvin, Ed. Illinois: Crossway Books, Westchester.

- Sider, Ronald (1981) *Evangelicals and Development: Towards a Theology of Social Change*; Exeter: Paternoster Press.
- Sider, Ronald (1982) *Lifestyle in the Eighties, An Evangelical Commitment to Simple Lifestyle*; Exeter: The Paternoster Press.
- Sider, Ronald (1990) "Towards a Biblical Perspective on Equality - Steps on the Way Towards Christian Political Engagement", article in *Journal of The Association of Christian Economists* no. 10.
- Sider, Ronald (1993) *Evangelism and Social Action*; London: Hodder and Stoughton.
- Sinclair, Maurice (1980) *Green Finger of God*; Exeter: The Paternoster Press.
- Stephens, Barbara (1986) *Finding the Way Together*; Singapore: Christian Conference of Asia.
- Stott, John (1984) *Issues Facing Christians Today*; London: Harper Collins Religious.
- Stott, John (1992) *The Contemporary Christian*; London: IVP.
- Sugden, Christopher (1981) *Radical Discipleship*; London: Marshall Morgan & Scott.
- Sugden, Christopher (1986) "Witnessing to the Living God in Development", article in *The Living God* eds. David M. Gitari & Patrick Benson; Kenya: African Theological Fraternity.
- Sugden, Chris and Barclay, Oliver (1990) *Kingdom and Creation in Social Ethics*; Nottingham: Grove Books Ltd.
- Sugden, Chris (1992) "Mission and Development - Identity and Stewardship", *CMS Newsletter Sept-Oct/Nov-Dec*; London: CMS.
- Sugden, Chris (1997) *Seeking The Asian Face of Jesus*; Oxford: Regnum Books.
- Tidball, Derek (1983) *An Introduction to the Sociology of the New Testament*; Exeter: The Paternoster Press.
- Thomas M.M (1996) "The future of Ecumenical Theology", *lecture at Oxford Centre for Mission Studies*, Oxford.
- Thomas, Norman (1995) *Readings in World Mission*, London: SPCK.
- Vaughan, B.N.Y (1972) *The Expectations of the Poor*; London: SCM
- Wall, Robert W. (1983) "Biblical Foundation for Social Justice and Human Liberation", article in *The Church in Response to Human Need* Ed. Tom Sine; USA: MARC.



WCC (1975) *Faith and Ideologies- An Ecumenical Discussion*; Geneva.

WCC (1975) *Jesus Christ Frees and Unites*; New York: Friendship Press.

WCC *Into the 1980s - Some Ecumenical Views on the Challenges to Values and Structures*; Geneva: WCC.

WCC *Towards a Common Understanding and Vision of the World Council of Churches*; Geneva: WCC.

WCC (1979) *The Report of the First Meeting of the AGEM*; Mexico: WCC.

WCC (1988) *Justice and Development, Economics : A Matter of Faith*; Geneva: WCC.

WCC (1990) *Justice, Peace and Integrity of Creation*; Geneva: WCC.

WCC (1990) *Now is The Time-Final Document & Other Texts, World Convocation on Justice, Peace and The Integrity of Creation*; Geneva.

Weng, Ng Kam (1993) *Doing Responsive Theology in a Developing Nation*; Selangor. Malaysia: Kairos Research Centre.

Wren, Brian (1986) "Principles for Action and Development", article in *Education for Justice*; London: SCM.

Wright, Christopher (1983) *Living as the People of God*; London: IVP.

Yung, Hwa (1997) *Mangoes Or Bananas?-The Quest For An Authentic Asian Christian Theology*; Oxford: Regnum Books.

### THESES, MONOGRAPHS & MAGAZINES

(1978) Lausanne Occasional Paper No. 1, *The Pasadena Consultation : Homogeneous Unit*; Wheaton, Illinois: LCWE.

(1982) "I will build my Church - Grand Rapids Report", in *The Church in Response to Human Need*; California: MARC.

(1989) *The Manila Manifesto and the Lausanne Covenant*; Switzerland: LCWE.

Amjad-Ali, Charles. Ed. *Al-Mushir- the Counsellor*, Quarterly Magazine of the Christian Study Centre, Rawalpindi, (Different Issues of 1992-1996).

Choi, Moo Youl (1996) *Korean Presbyterians and Social Work- A Critical Analysis of The Social Work of Four Presbyterian Denominations*; (Ph.D Thesis, University of Wales/ Oxford Centre for Mission Studies), Oxford.

Kiani, Muhammad Zia. Ed. (1993) *Pakistan Outlook Vol 4 No 1*, Quarterly Review of Pakistan & World Affairs; Karachi.

Naqvi Syed. Nawab Haider, Ed.(1989,1994) Islamabad, *The Pakistan Development Review*; The Pakistan Institute of Development Economics.

Nadeem A. (Ed.) (1978-90) *Nuqt-e-Nazr (Point of View)*, Monthly Diocesan Newsletter; Multan Diocese.

Samuel V.& Others.(Eds) *Transformation-* quarterly Magazine sponsored by INFEMIT published by Oxford Centre for Mission Studies, Oxford.

Sugden, Chris C.M (1987) *A critical and comparative study of the practice and theology of Christian social witness in Indonesia and India between 1974 and 1983 with special reference to the work of Wayan Mastra in the Protestant Christian Church of Bali and of Vinay Samuel in the Church of South India*; (Ph.D Thesis, CNAA/ Oxford Centre for Mission Studies), Oxford.



## Appendix A

### Research Questionnaires

#### Overall Project Assessment

Name of the Project

Starting Date

Philosophy of the Project

Status of the Project in the Diocese

Status of the Project in the Area

Funding of the Project

Distinctive Features of the Project

Local Socio-political Situation

Key Persons involved in the Project

Aims and Objectives of the Project

The Scope of the Project

Major Outcomes

Reasons for the Success of the Project

Major Set backs

Causes of not achieving the set target

Major Supporting Groups

Beneficiaries

Non-Beneficiaries

Aspects of Sustainability of the Project

Future of the Project

Staff - Expatriate

National

Level of co-ordination among the staff

The role of different groups in the Project:

Punjabi Christians

Tribal People

Clergy

Laity

Women  
Youth  
Other

- Local peoples' level of expectation
- Influence of micro-church politics on the Project
- Overall impression of the Project in the context of the diocesan development activity
- Suggestions for future development of the Project



## Project Evaluation - Beneficiaries' Profile

Name of the Project

Rationale of the Project

The need of the Local People

The Major Group which Benefited

The particular area in which the Group / Individual benefited

Category of the Beneficiaries:

- Staff
- Target Group (Sick, farmer, etc.)
- Local People
- Non local community People
- Other

Relationship between Beneficiaries and Project Workers

Assistance Achieved:

- Financial
- In Kind
- Moral / Spiritual

Assistance Utilized:

- Home Development
- Farm Development
- Childrens' Education
- Other

Any Change after Utilization of the Assistance

Level of Beneficiaries Personal / Family Development:

- Improvement in Awareness
- Education
- Church Involvement
- Involvement in the Community
- Financial
- Social

Level of Sustainability:

- Self-help
- In serving Others

**Non-Beneficiaries Profile**

**Name of the Project**

**Rationale of the Project**

**Identification of Non-Beneficiaries**

**Reasons for not benefiting:**

- Distance**
- Personal Reservations**
- Barriers: Religious**
  - Social**
  - Denominational**
  - Clan**
- Fears**
- Lack of contact with Project Staff**
- Lack of initiative**
- Lack of Project information provided**
- Lack of Project information received**
- Lack of Initial Resources**
- Project Staff Discrimination**
- Prejudices Involved**
- Other**

**Any sign of regret by the non-Beneficiaries**

**Any sign of willingness to relate to the Project**



**Medical Work Profile**

**Name of the Institution**

**Categories of People Interviewed:**

- Staff**
- Diocesan Employees involved in the Institution**
- Patients**
- Relatives of Patients**
- Local People**
- Other**

***A. Staff***

**Name**

**Role**

**Organizational Role**

**Salary Scale**

**Education and Experience**

**Length of Service**

**Any family relationship with diocesan leaders**

**Level of co-ordination with seniors**

**Level of co-ordination with juniors**

**Choice of this Institution as work-place (level of vision and commitment)**

**Understanding of mission of the church**

**Level of benefit from the Institution:**

- a)**
- b)**
- c)**

**If benefit has not led to development, why not**

**Remarks about the general outlook and ministry of the Institution**

**Suggestions for improvement in service offered by the Institution**

***B) Patients***

**Name**

**Sex**

**Age**

**Religion**

**Tribe**

**Disease or Illness**

**Out patient or in patient**

**When admitted**

**Length of Disease or Illness**

**Why came to this hospital**

**Area of Residence**

**Distance from the hospital**

**Who referred to this hospital**

**Basic understanding of the role of the church**

**Relations with the staff**

**Level of recovery:**

Fully cured

Partially cured

No improvement

**Remarks about the level of service offered by the hospital**

**Level of service expectation:**

more than pre-conceived expectation

less than pre-conceived expectation

nothing special

**Cost of the Treatment**

**Patient's contribution towards Treatment:**

paid fully

paid half

partial or nothing

**Patient's future expectations of hospital service**



***C) Local People***

Name

Sex

Age

Trade / Job

Length of contact with the Institution

General Impression of the Institution

How effectively is the Institution serving the local community

Level of Service offered:

open  
closed  
expensive  
inexpensive  
distinctive  
just 'OK'

Reasons for why a good service is offered

Reasons for why a good service is not offered

Groups which benefit from the service offered:

elite  
middle class  
poor  
educated  
uneducated  
specific religious / ethnic group

Levels of relating to staff:

senior  
middle  
junior

## Appendix B

### Scheme of Analysis of Development Projects

<u>Objective</u>	<u>Criteria of Success</u>	<u>Data</u>
e.g.,		
Poverty Alleviation	Number of identified poor raised above poverty line	<p>1) Numbers in each category of income or other definitions of poverty, eg., % of actual child years at the beginning of the project.</p> <p>2) Changes in the numbers at intervals in life of the project.</p> <p>3) What difference has the project made: with and without project.</p>
Conscientization	<p>Nature of activities</p> <p>Number of activities</p> <p>Linkage with other Diocesan activities</p>	<p>Quantitative: Number of programmes and publications</p> <p>Baseline: Number of church members</p> <p>Rate of change in peoples' attitudes</p> <p>Qualitative: Impact on socio-political and religious aspirations of people</p>
Evangelization	<p>Number of congregations</p> <p>Number of ceremonies</p> <p>Links/Causality</p> <p>Department of Evangelism</p> <p><u>Output</u></p> <p>1. Converts who have benefited from Department activities</p> <p>2. Percentage of church revenue devoted to department activity</p>	<p>Quantitative: Baseline number of churches</p> <p>Baseline number of baptised Christians, etc</p> <p>Rate of change in these numbers</p> <p>Quality: Dimensions</p> <p>Financial receipts/communicant adults</p> <p>Sales of Christian literature</p> <p>Divorce trend</p> <p>attendance at spiritual meetings and conferences, etc.</p> <p>Number of house group meetings and membership</p>